A DIVINE
Looking-Glaſs:

OR,

The third and laſt Teſtament of our Lord JESUS CHRIST,

Whoſe perſonal Reſidence is ſeated on his Throne of Eternal Glory in another world;

Being the Commiſſion of the Spirit, agreeing with, and explaining of the two former Commiſſions of the Law and the Goſpel, differing onely in point of Worſhip.

Set forth for the Tryal of all ſorts of ſuppoſed *Spiritual Lights* in the world, until the Ever-living true JESUS, the onely High and Mighty God perſonally appear in the Air, with his Saints and Angels.

By *John Reeve* and *Lodowick Muggleton*, Pen-men hereof, and the laſt choſen Witneſſes unto that Ever-bleſſed Body of Chriſt Jeſus glorified, to be the onely, wiſe, very true God alone, Everlaſting Father, and Creator of both worlds, and all that were made in them.

Even ſo come Lord Jeſus, come quickly, to teſtifie and fulfil thy own promiſe in thy Records of Truth, that thy redeemed ones may really know that thou haſt ſent us, and art that unchangeable God, which cannot poſſibly lie, though millions of unredeemed mankinde thereby ſhould everlaſtingly periſh.

Printed in the year of our Lord 1656. and ſince reviewed by, and reprinted for *Lodowick Muggleton*, one of the ſaid Witneſſes, dwelling in great *Trinity-lane* in *London*, near the Sign of the *Lyon and the Lamb*, where this Book is to be had. 1661.

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To the ſpiritual diſcerning Reader.

MY beloved ſpiritual brethren, in whom is rooted and really grounded the ſaving light of Life eternal, I know that the manifold breakings forth of ſeeming glorious appearances in this Age can by no means be hid from your eyes.

Alſo you know that the true light of Life hath almoſt diſcovered them all to be nothing elſe but the very depth of mens ſerpentine ſubtilties, cloaked over with the divine titles of the moſt infinite and holy God, ſo that mens glittering language now is of no value unto you, unleſs the holy Spirit beareth witneſs unto your ſpirits, that the Lord hath ſpoken unto them from heaven, neither can men blinde your eyes with their natural miracles, artificial juglings, ſophiſtical ſigns and wonders, to cauſe you ever the ſooner for that to receive them as immediately ſent forth by the ever-living God.

I ſay it is not lofty words of imaginary voices, viſions, dreams, revelations, variety of languages, declarations of the knowledge of the heights, and depths of periſhing nature, pretended Jeruſalem Journeys, ſuppoſed ſeeing of ſpiritual Angels with eyes of natural fleſh, and familiar converſing with them, and knowing the names of all the holy Angels in glory, and every mans protecting Angel in this world, or any ſuch like carnal fancies, can blinde your eyes any more which have received from above a diſtinguiſhing gift between the things of eternal life and death, not onely from its effects, but from its firſt cauſes alſo.

My ſelected brethren unto a pure light, language, and life, from the very true God I certainly know, that nothing in

this world will ſatisfie your hungry ſouls, but a right underſtanding of ſpiritual things which are eternal in that world to come; therefore unto you alone which look not after gilded words, but glorious things, preſent I this Epiſtle from that Spirit which can neither deceive, nor be deceived by men nor angels.

Wherefore if any ſober man of a quick comprehenſion ſhall ſuppoſe that this Writing might have been compoſed into fewer words then is here inſerted, I hope he ſhall wiſely conſider that things of ſuch concernment requires more words then ordinary, not only for informing and confirming of the ſimple Saints, but alſo for confounding of the ſubtile Serpents of this Age.

Moreover, you that peruſe this Epiſtle which are of an unjudging tender ſpirit, may alſo know, that before the eternal Spirit in Chriſt Jeſus became my Miniſter, I was very weak in the knowledge of learned mens Opinions, their Diſputes or Writings concerning heavenly things which are hid from them, and revealed unto unlearned babes.

Therefore the chief deſire of my ſoul is, that it may be manifeſted unto elect men and Angels, whether the ſubſtance of this Epiſtle proceeds from mine own carnal ſpirit, or from the moſt pure and holy Spirit of God himſelf, I mean that one perſonal glorious Majeſty of our Lord Ieſus Chriſt, whoſe divine nature both is, and ſhall be Crowns of immortal raviſhing Excellencies in all his elect, at the great and dreadful Day of eternal burning vengeance upon the ſouls and bodies of all bloody-minded impenitent Perſecutors that ever were born.

John Reeve.

Another Epiſtle annexed to this Book.

My beloved ſpiritual Brethren, who are, or ſhall come to be really grounded in the true Doctrine, which is held forth in the three Commiſſions, namely the Commiſſion of Moſes *and the Prophets. 2 Of Chriſt Jeſus and the Apoſtles. 3 Of the Commiſſion of the Spirit; which Commiſſion is now extant in the world, though not accompanied with viſible ſigns, and natural miracles as the other two Commiſſions had in their time, when their Commiſſion was in being; yet this I am ſure, that this Commiſſion of the Spirit being the laſt Commiſſion that God will ever ſend into this world, while time is no more; therefore it is that this Commiſſion of the Spirit hath the onely interpretation of the two former Commiſſions: for there is no man in the world at this day, let him be of what Sect or Opinion ſoever, that doth truly know any part of the Scriptures, but this Commiſſion of the Spirit onely, notwithſtanding they labor ſo much after the knowledge of them; yet for want of a Commiſſion from God, they have no true underſtanding of any one principal or true ground of faith; for all that they do of that nature is nothing elſe but the very ſtrength of reaſon, and reaſon can never truly know the deep things of eternity; becauſe there is no man in the world at this day that hath the knowledge of the true God, his Form and Nature, the right devil, his form and nature, but this Commiſſion of the Spirit onely.*

Therefore when God ſpake theſe words unto John Reeve, *ſaying,* I have given thee underſtanding of my minde in the Scriptures, above all the men in the world. *Alſo God did ſay at the ſame time,* I have given thee *Lodowick Muggleton* to be thy mouth: *So that according to the words of God, he hath given us two to underſtand more of his mind in the Scriptures, then all the men in the world do at this day, that is, more ſpiritual knowledge of the Scriptures than all the men in the world, becauſe God hath choſen us two to be his laſt Commiſſionated Prophets and Witneſſes of the Spirit, to declare and make known unto the Seed of Faith thoſe great myſteries which have layen hid in the breaſt of God ever ſince the foundation of this world was laid; and in the time of their Commiſſion was in ſome meaſure made manifeſt unto the ſons of men, by*

ſome

some part of the mystery of God, as those Commissions aforesaid, namely, Moses *and* Jesus.

But now in this last Age is the Commission of the Spirit, which is to finish the mystery of God, *according to that saying of* John, *Rev.* 10. *and* 7. *where it is said,* But in the days of the voice of the seventh Angel when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the Prophets.

And now this mystery of God is made manifest in the world by this Commission of the Spirit both in our Discourse and Writings: so that it may be clear to you that are capable to understand, and to comprehend those deep and high mysteries which hath been declared by this Commission of the Spirit, both by word of mouth and pen; wherein we have unfolded the mystery of the true God, and the right Devil, with the persons of Angels, and their natures, with many other sacred mysteries, which never were revealed unto the sons of men, until this last Commission of the Spirit.

And the knowledge of the two Seeds is these two Keyes which doth open or unlock the gates of Heaven, and of Hell, that is, they know what the Commission of Moses *and the Prophets was, and how far a man is freed from the visible worship of his Commission which was of the Law, which is the gates of Hell.*

Also we know what the other Commission of Jesus and the Apostles was, and how far a man is bound to observe the visible Worship which was set up in their time, which was then in great force so long as that Commission stood: but when God doth give a new Commission, the old is made void, as with reference to the visible Worship which is set up by a Commission; therefore you know that the Apostles Commission did wholly thrust out the visible Worship which was set up by Moses.

Therefore it was that Christ said unto Peter, I have given thee the keyes of heaven and of hell, *that is, thou shalt be a Preacher of the Gospel, which is the Kingdom of Heaven, and so thou shalt open the gates of Heaven unto all those that shall believe in thy Declaration: Also thou shalt have the true interpretation of the Law of* Moses, *which shall open the gate of hell unto all those persecuting Jews which were under the Law of* Moses, *at that time when the Commission of the Apostles was in being.*

So likewise it is with this Commission of the Spirit, because this Commission of the Spirit doth hold forth no visible nor external outward Worship, as the other two Commissions did.

But

The Epiſtle.

But as it is the Commiſsion of the Spirit, therefore there is no outward nor viſible Worſhip to be uſed in it, but that inviſible and ſpiritual Worſhip onely, which is to worſhip God in ſpirit and truth; which ſpiritual Worſhip doth conſiſt in the knowledge of the true God, and the right Devil, upon which the foundations of the other two Commiſſions both ſtand upon, which no man in the world at this day doth, or can know, but this Commiſſion of the Spirit onely, and thoſe which come to underſtand, and to believe the truth of this Commiſsion.

Much more might be ſaid in this thing, but it would be too large an Epiſtle; therefore my counſel and advice unto you that do believe, or ſhall come to believe in this laſt ſpiritual Commiſsion, is, that you would ſeriouſly read and peruſe this Book, called, A Divine Looking-Glaſs, *though it hath been much ſleighted and diſregarded becauſe of the abuſe that it did receive in the Preſs, yet there is contained in it the moſt higheſt myſteries of all, which have not been revealed ſince the world began, until now.*

But I having occaſion for to reprint it again, have read it over with much ſerious deliberation, and finding in it ſuch variety of matter, with ſuch deep profound myſteries, which could not be declared but by the unerring Spirit of God which was given unto John Reeve; *ſo that I hope that you that have received ſome light in your underſtandings concerning the myſtery of the true God, and the right Devil, upon the knowledge of which doth depend many other heavenly Myſteries which is treated upon in this Book, which I do deſire, and ſhall be glad that you may increaſe and grow in the knowledge of them ſo, that you may be ſatisfied in the full aſſurance of Faith while you are here, and your knowledge perfected in glory hereafter.*

By Lodowick Muggleton.

Gour-

The Printer to the Reader.

Courteous Reader,

THere being but few Errors in this book by the miſtake of the Preſs, and therefore not worth the reciting of every particular literal fault, I ſhall onely advertiſe thee of ſome eſcapes which may (perhaps) impede the ſenſe, *viz.* chap. 18. ver. 31. read *without.* chap. 33. ver. 5. for *of* read *or.* chap. 38. ver. 37. for *viſible*, read *inviſible.* chap. 39. ver. 33. for *impoſſibly*, read *impoſſible.* Theſe being the moſt material, you are deſired to correct with the pen, the other every ordinary capacity may underſtand without amendments.

Farewel.

A DIVINE

A DIVINE LOOKING GLASS.

CHAP. I.

1 *From whence all Writings proceed.* 2 *A neceſſity of extraordinary light to ſatisfie or ſilence curious Queſtions.* 3 *The names of the two laſt Witneſſes, and the time of their Call.* 4 *The higheſt Queries concerning the eternal eſtate of mankinde.* 5 *Of the Form and Nature of God from all eternity, who continually increaſeth.* 6 *The perſon of God is the object of true Faith.* 7 *No reaſon in God.* 8 *The pureſt reaſon in man cannot underſtand the Scriptures.*

MY beloved Brethren, you know that all ſpeakings or writings are either natural or ſpiritual, and that of neceſſity they proceed from their ſeveral heads of divine inſpiration, or humane imagination.

2 Moreover you know alſo, that a man had need be endued with an extraordinary light to ſatisfie or ſilence curious Queſtions concerning things which are eternal.

3 Dear friends, I *John Reeve* being a poor Lay-man (ſo called) upon a Declaration that the Moſt High from the Throne of his Glory, ſpake unto me in the year 1651. you may be ſure ſince that, the propounding of nice Queſtions have not been wanting unto me, and my Spiritual Companion *Lodowick Muggleton*, both from the ſtrong and the weak.

4 Amongſt the reſt, not many moneths paſt, a friend of mine being ſomewhat troubled in minde, was moved to propound theſe high Queries.

Whether any creature was formed of purpoſe for eternal ſufferings?

Or whether it would not have been as advantagious for the Creators glory, to have formed all creatures for eternal happineſs, as otherwiſe?

Or if any creature was made to be a veſſel of wrath, to ſhew forth the prerogative Royal of its Creator, wherein is that creature blame-worthy of ſin or evil, which through a ſecret decree could not poſſibly avoid it?

Or whence came that ſin or evil into the ſpirits of man or angel, if they were pure in their firſt creation?

My Christian Brethren, these curious Queries will occasion variety of spiritual matter, yea and it will further me also to treat upon the original of all heavenly secrets. Wherefore in answer to these difficult queries, I shall write of several things of most highest consequence unto mankinde; namely, concerning the Glorious Creator himself, and the original cause that moved the Divine Majesty to produce any creature sensibly to live in his sight, and of the creation of the true God, and of the imaginary lying creation in the spirit of sinful man, and whence it came. Also of the creation of Angels before man, with the materials and manner of it.

5 I confess I have been moved briefly to touch upon most of these things to the publike view of many already, but now through assistance of the unerring Spirit, I shall handle them more fully, in removing many obstructions in the way, and for more clearer satisfaction unto the true spiritual Christian, and confutation of all fleshly lying Antichristians whatsoever.

6 First, by immediate inspiration from the Holy Spirit, I positively affirm against all Naturalists under heaven, that there is a Creator.

7 Secondly, with the same confidence I affirm against men or angels, that this our God from all Eternity, was an uncreated spiritual person, in form like a man.

8 Thirdly, from the same spirit, I declare that that blessed God-man Christ Jesus so exalted throughout the true Scriptures, was, and is that eternal Creator beforesaid.

9 Fourthly, I declare against all literal-mongers in this world, that this our Creator and gracious Redeemer was only one immortal, undivided personal God-man from all eternity, and in time, and to all eternity.

10 Fifthly, I declare from the holy Spirit, that the addition of two persons more unto this our onely wise God, blessed for ever, proceeded onely from the old Serpentine Antichristian devil in carnal men.

11 Moreover, as for those words of Father, Son, and Spirit, or Lord Jesus Christ, or any other divine titles in Scriptures, you may know that they are onely variety of names to set forth the infinite God-head glory of the Creators person.

12 Again, I declare from the Spirit of truth, that from all Eternity, the Creators person was of a sun-shining fiery glory of sensible heavenly motion, light, heat, voyce, and speech, and his divine person was swifter then thought.

13 More-

13 Moreover all variety of divine excellencies, as a christal Sea, did infinitely reign in his heavenly person: as namely, Pure Spiritual Faith, his Almighty Power, or heavenly Love, his ravishing Glory, or any other divine vertue that can be named.

14 Thus you that are truely spiritual, may undoubtedly know, that from all Eternity, the Creator possessed his heavenly joyes or new glories by himself alone, when no created being sensibly appeared to behold his excellent Majesty.

15 By true inspiration from the holy spirit, I positively affirm, that the principal motion of all variety of heavenly wisdom, joy, or glory, which the Creator foresaw he should eternally possess, naturally sprang in him from an incomprehensible knowledge of his own endless infiniteness;

16 Or from a perfect understanding of an eternal increase of all manner of glorious excellencies to solace himself withal, and elect men and angels that should be created by him.

17 If the Creator should be an infinite formless spirit, as some men vainly imagine, my spiritual brethren, you know then that it were impossible for any spirit of man or angel, to be made capable of fixing his understanding upon any such spiritual Creator.

18 You know that no man can describe the form of an invisible spirit, whether it be finit, or infinite, unless it be covered with a body or person.

19 Moreover you know also, that no man or angel can be made able in the least to comprehend the nature of any spirit whatsoever that wants a distinct body or person of its own to inhabit in.

20 Therefore you cannot but understand that the Creator of mankinde, must needs be a substantial glorious person, and not a non-substantial formless spirit as beforesaid.

21 Again, notwithstanding every divine vertue in the Creators person be infinite, yet by inspiration from his own spirit, I positively affirm, that there was never any kinde of reason in him.

22 Whatsoever the learned men of this world have long imagined concerning pure reason, being the divine nature of God, they are utterly dark concerning a true understanding of the Creators divine nature or personal glory in the least.

23 I declare from the true God, that all those men that call pure Reason Gods divine nature, if they understand no other light before death seize on them, they shall finde their imaginary reason nothing

elſe but a dark tormenting fiery devil of burning envy in their own bodies at the great day, even againſt the Creator himſelf, and his elect men and angels for everlaſting.

24 For this I ſay from the Lord, unto you that are ſpiritual, the very nature of reaſon though it be never ſo pure, is nothing elſe but meer deſire: therefore you may know, that if the Creator himſelf ſhould have any deſire in his ſpirit, there would be a kinde of want in him;

25 For if his nature be all variety of heavenly ſatisfaction in it ſelf, as it is, what rational deſire can finde place in ſuch an infinite fulneſs of Divine Glory?

26 Moreover my ſpiritual Brethren, what is the principal ground of all Antichriſtian darkneſs in the ſpirits of *Solomon*-like men, in reference to a right underſtanding of the Creator and his divine nature, is it not becauſe they think to apprehend the true God, by a falſe light, which they vainly call pure reaſon?

27 What is this which worldly men call pure reaſon? is it any thing elſe but that proud angelical ſerpent devil in them, which by its own natural ſtrength continually ſtrives to finde out the tree of eternal life, that they may cure themſelves of their deadly wounds of ſoul, ariſing from all their ſpiritual and fleſhly rebellions againſt God and man?

28 Again, doth the true underſtanding of the Creator run in the line of pure reaſon, or pure faith in the Scriptures?

29 Is there any ſaying in Scripture, that Gods divine Nature is pure reaſon, or by pure reaſon we know the true God, or any thing that is ſpiritual? Indeed I have read Scriptures that ſay, *By faith the Apoſtles knew the worlds were made; and by faith they knew their mortal bodies ſhould be raiſed immortal bodies at the great day of the appearing of Chriſt in his glory*; but as beforeſaid, I never read or heard any ſpiritual wiſe man ſay, that the inviſible things of eternity were underſtood by mans pure reaſon, no nor Angels that behold the glorious Creator face to face. It is written, *With thee is the well of Life, and in thy light ſhall we ſee light.* It is alſo written, *That men were partakers of the Divine nature, and that* Abraham *believed God and it was imputed to him for righteouſneſs; and by faith men were juſtified before the Creator, and in their own ſpirits: And that without faith it was impoſſible to pleaſe God.* Furthermore it is written, *That faith is the gift of God.*

30 In these Records, and many more such like, you see the Scriptures takes no notice of the word pure reason, by which men could know any thing of the true God, or of his heavenly secrets at all.

31 Therefore I would fain know whether those men that call pure reason the Divine Nature, are fit to interpret Scriptures, or to bear the name of Gospel-Ministers; but I will leave them at present to him that will discover them soon enough to their costs.

CHAP. II.

1 *What the substances of Earth and Water were from eternity.* 2 *A great secret revealed concerning Death and Hell.* 3 *Concerning the Heavens above.* 4 *Earth and Water not eternally glorious.* 5 *The residence of the Creator.* 6 *Earth and Water uncreated substances.*

AGain in the next place, by inspiration from the unerring Spirit, I positively affirm, that the substances of Earth and Water were from all eternity in the Creators presence, uncreated, sensless, dark, dead matter, like unto water and dust, that have no kinde of life, or light, or vertue in them at all.

2 Also I declare from the Holy Spirit, that darkness, death, or devil and hell lay secretly hid in that earth above this perishing Globe, and in the sight of the Creator were eternally naked and bare, both in their root and in their fruit.

3 Again I declare from the true Light of Life Eternal, that that world or kingdom where the Creators glorious person is visible, is a place or throne infinite in length, b eadth or height, answerable unto an infinite Majesty:

4 Moreover, for your information that are spiritual, from the true God I declare, that in this heavenly City there is no Firmament, Sun, Moon, nor Stars; so that you may understand that is an infinite open place for Divine personal ascending or descending at pleasure, onely under foot is fixed a spiritual earth, and a chrystal sea.

5 Furthermore, you that are spiritual may know that it stands to very good sense, that an infinite Majesty cannot be confined to a finite world or kingdom as this is, I mean when he possesseth the throne of immortality as at this time, or before he became a body of unspotted flesh.

6 Again, concerning that glorious earth and chrystal sea aforesaid, I would not have you to think that I mean it was eternally so, but after,

ter, or in the finishing of the creation of Angels, and variety of other creatures, the infinite vertue of the Creators word produced that chrystal spirituality in them, that both visible as well as invisible, every thing or creature appointed to abide in the presence of the Divine Majesty, might be all glory in their kinde and measure, answerable to the unmeasurable variety of unspeakable glory in the Creator himself.

7 My spiritual brethren, you know that it is an opinion of the Learned, that those substances Earth and Water aforesaid, were not eternal; but they have long imagined that the Creator spake the word, and so they came to be, and after he had given them their being, he formed all things that were made out of them.

8 My beloved brethren, you may know that this must needs be an error, because you know that the word *Create*, is to make formless dead matter into sensible living forms.

9 Besides this, you know, as for creating of those elements of water or dust, there is no Scripture maketh mention of any such thing, therefore a meer imagination; but more of this in the *6.* Chapter.

10 Again you know, that from eternity the divine nature of the Creators spirit was nothing but immortal fiery glory of life and light: It is written, *God is light, and in him there is no darkness at all.* and it is written in *Gen. 1. And darkness was upon the deep.*

11 My Brethren, if the Creator be all life and light, as you know he is, then without controversie the dead earth and dark deep water never proceeded out of his glorious mouth: but if that Scripture should be objected where it is said, *I create light, and I create darkness*, to that I answer: The mind of the holy Spirit in those words was this: that he created those souls that were naturally dark, and he created these mortal spirits that were full of immortal light: but on the contrary there was not the least meaning in those words or any other throughout the Scriptures, that God created or gave any being or beginning unto dead, dark, sensless earth and water, as aforesaid.

12 Whatever men vainly imagine the Creator to be, if they shall conclude there was nothing eternal but God onely, if they acknowledge the Creator to be some glorious thing which is incomprehensibly infinite, then I would fain learn of those wise men, where the glorious Creator was resident, when he gave a being to earth and water? If they shall say unto me, that he was uncapable to be in any one place because he was every where; As to that, I cannot understand which way the Creator should be every where, or any where at all, if he

he had no place or habitation to abide in, neither finite nor infinite.

13 God being all light, life, joy, and glory in himself from eternity, is it not against all divine or humane light that is not unreasonable, that ever those dark, dead elements of earth and water, should have their original from his glorious spirits, because their natures are so contrary, that it was impossible that they should proceed from one another: for alas, what is death or darkness? Is it not through the absence of life or light? And is not life being overcome by death, absolutely become death and darkness, or utter silence for a moment?

14 Again, if light and darkness, or life and death meet together, is there any peace or agreement between them, untill life be swallowed up by death, or death be swallowed up into life?

15 If this be so, the which no sober man can gainsay, then without controversie earth and water were uncreated substances eternally distinct from the God of glory, because the Scripture saith, *and darkness covered the face of the deep.*

CHAP. III.

1 *Of the Angels.* 2 *Their Form and Nature.* 3 *Out of what they were made:* 4 *The Serpent which tempted* Eve. 5 *The Cause why any creature was formed.* 6 *Who are partakers of the Divine Nature.* 7 *No created being capable of the essence of God, to dwell in it.*

AGain, from the true light of life I affirm, that the Angels were the first sensible living beings formed by the Creator.

2 I declare also, that the angelical host were all produced by his word speaking into that dust without or above this visible heavens.

3 Moreover I positively affirm from the same light, that all the Angels in the heavenly throne aforesaid, are persons in forms like men, and not bodiless spirits, as the Learned have long declared, and the nature of their angelical spirits are pure reason onely,

4 From the God of all truth I declare, that that Serpent which tempted *Eve* unto evil, was one of those Angels of light.

5 Moreover, that Serpent Angel was more wise or God-like in his creation then all the elect angels of glory, for the most wise God in this may be likened to a wise earthly prince, that for the manifestation of his royal pleasure, exalteth that subject to the highest dignity, which he hath secretly decreed to the highest disgrace.

6 Thus it was with the glorious Creator, who foreknowing that his

his prerogative Royal would compell him to create this angelical reprobate, in reference to his divine Juſtice, therefore for the manifeſtation of his moſt glorious power unto his elect men and angels, his wiſdom ſaw it moſt fit to endue him with more piercing rational wiſdom and brightneſs of perſon, then all his angelical companions, becauſe he was decreed to the greateſt ſhame and pain, as aforeſaid.

7 And not onely ſo, but alſo becauſe the elect Angels ſhould admire their Creators wiſdom and power, when they ſhould ſee the outcaſt condition of the higheſt created glory, and be filled with new declarations of honor, praiſe, and glory unto the divine Majeſty, for his free electing love towards them, through which they were enſured eternally to reign in their created purity.

8 Again, from the true light of life, I poſitively affirm, that there was but onely one reprobate Angel created at the firſt, which is fully cleared in this Book.

9 Moreover, you ſpiritual ones may underſtand that if the moſt merciful Creator could poſſible have known any other way for the manifeſtation of his divine excellencies unto men and angels, I ſay you may be confident he would never have created any thing on purpoſe for eternal ſuffering.

10 Furthermore, can you poſſibly imagine or think that the moſt gracious and wiſe Creator would ever have ſuffered the nature of any creature to become rebellious againſt himſelf, for the occaſioning of ſuch marvellous tranſactions in this world, and ſuffering both of God, Angel and man, if he could have poſſeſſed his infinite glory, in the creating of every thing unto eternal pleaſures.

11 Again, if duſt and water were eternal ſubſtances diſtinct from the Creator, it being dark and dead matter, it could not produce any kind of life at all of it ſelf, but was brought forth into life by another.

12 Wherefore it may be queried by ſome, what was that which entered into duſt and brought forth angelical bodies to live in the Creators preſence? was it any thing elſe but that ſpiritual life or divine nature of God himſelf?

13 Unto this curious *Quere* from the true light of life I anſwer, that neither the ſpirit of angels, nor any other creatures were formed of the divine nature, but the ſouls of *Adam* and *Eve* onely.

14 But they were created of variety of ſpirits to one another, and to the Creator alſo, yet they were all purely created and in a ſweet harmony with each other, and their Creator alſo, even ſo long,

and

and no longer, then they abode in their created purity.

15 Again by inſpiration from our Lord Jeſus Chriſt, I affirm, that the unſearchable wiſdom of the moſt high God, was ſecretly hid in the infinite power of his word ſpeaking onely.

16 So that it was the fore-knowledge of his own mighty power, which was one of the principal grounds that moved him to produce any living creature in his preſence.

17 Wherefore before any creature was formed by him, if he had not perfectly known that of thoſe aforeſaid elements of duſt or water by his word ſpeaking onely, he could create as many ſeveral ſpirits, with bodies ſutable to their natures, as he ſaw good, and yet wholly retain the divine nature of his ſpirit to himſelf, he would never have formed any creature to have lived in his ſight:

18 Becauſe then, you know, there would have been no diſtinction of natures or names between the creatures themſelves and the Creator, nor none of the variety of his infinite wiſdom, power, and glory, ever ſeen or known by the creatures;

19 For you that are ſpiritual may underſtand, that the Creators Royal will or pleaſure, was that glorious wheel that moved him to form any creature at all.

20 Therefore you may alſo know, that it was impoſſible for him to create the ſpirits of Angels and man to be both of the nature of his own ſpirit, or neither of them to be of his divine nature, becauſe as aforeſaid, the variety of his wiſdom, power, and glory, would have been all loſt for want of diſtinction.

21 Moreover, if angels and man had been both of Gods divine nature in their creation, then in ſtead of their being capable to be tranſmuted into a higher or lower condition at the divine pleaſure of the Creator, would they not rather have been unchangeable Creators, then changeable creatures?

22 Therefore the moſt wiſe and holy Creator, that he might prevent all that might impede his divine purpoſe, he created the bodies of angels ſpiritual, and their natures rational, and he made the body of the man *Adam* natural, and his ſoul ſpiritual:

23 For if their ſpirits and bodies had been both of the divine nature, then it would have been impoſſible for them to be capable of any change, of ſin or evil, or conſent to evil in them, no more than the Creator himſelf.

24 Where then had been all the wonderful tranſactions of his

glorious Majesty, or what would have been formed but Creators onely in stead of creatures, as aforesaid?

25 Again, because of our weak comprehension in the deep things of God, I shall speak something by way of imagination onely, which is as followeth:

26 Suppose the most high God should have created both angels and men all glorious like himself, and eternally so to remain, yet those created beings could not possibly be the divine essence of his God-head spirit, but onely a created light of sensible life of divine joys proceeding from the eternal spirit, by vertue of words speaking through his heavenly mouth into those elements beforesaid.

27 Because you may know, that the uncreated Essence or God-head spirit of an infinite Majesty, was utterly uncapable to be conveyed into a finite created being; for infiniteness is onely capable of its own glorious centre:

28 So that you that are truly spiritual may understand, that after the Angels were formed into living bodies, the divine Majesty and those created beings, were become distinct in their essences for everlasting;

29 That the angels by apparent sight of their Creators face, might know themselves to be but creatures, and subject to the divine pleasure of him that made them.

30 Moreover, from the true light of the Holy One of *Israel* I affirm, that the elect Angels of eternal glory had no certain knowledge of continuing in their created purities, until the Lord had discovered the reprobate angel unto them.

31 It is written, *that he made all things for his own glory, and the wicked for the day of wrath.*

32 My beloved spiritual brethren, you know that the heavenly nature of the divine Majesty, is nothing else but all variety of glorious excellencies.

33 Also you know that the Creators spirit being variety of spiritual perfections, he could create nothing against his glory, but for his glory onely, because that glory of his is himself, or his all in all, or onely pillar upon which he built his everlasting kingdom;

34 Wherefore if angels or man had been framed in unchangeable conditions, then in stead of making known his manifold divine glories to his creatures, he must have created things for his own eternal ruine.

35 For if such a thing could possibly have been, in stead of being creatures, as aforesaid, they would all have been Creators; and being unchangeable, it could not possibly be avoided, but they must all have shared in, or of the Creators unchangeable glory also.

36 Moreover, if the Holy One of *Israel* should be divided into three divine Persons, as many men blindly imagine, then you know that being all eternal, they must of necessity be equal in God-head, wisdom, power, and glory: A kingdom thus divided cannot stand.

37 For you that are truly spiritual know, that all the true Prophets in the time of the Law did never acknowledge any more Gods then that Holy One of *Israel* onely, and by inspiration they attributed many holy Names unto his divine Majesty, for the exaltation of his glorious person, above all angels and men.

38 Moreover, you know that in Scriptures it is written, *That the Holy One of* Israel *will not give his glory to another.*

39 Therefore what ever men vainly dream of a Creator, or God, or three Persons, or of a bodiless infinite Spirit, yet unto us that are heirs of eternal glory, there is but one onely wise God, Creator, Redeemer, and alone Everlasting Father, which is our Lord Jesus Christ in one blessed body of flesh and bone glorified.

CHAP. IV.

2 *Of the Angels further.* 2 *Of the nature of pure Reason.* 3 *Of the divine Nature.* 4 *Wherein they differ.* 5 *The Angels were under the Moral Law which was written in their natures.* 6 *The Creator above all Law.* 7 *A necessity of supplying the Angels with continual Revelations from the Creator.* 8 *He that was above all Law, made himself under the Law, by becoming flesh.* 9 *Who is Antichrist.* 10 *No joy in God without a form.* 11 *Death an Enemy to all kinde of life in God, angels, and men.*

BEfore I treat of the first appearance of sin or evil in the reprobate angel, I shall speak of the creation of angels by a comparison.

2 Suppose a man should speak words unto dry dust of sand distinct from his person, and before he spake unto that senseless Chaos he did perfectly know or beleeve in himself, that out of that dead dust, his very words would produce so many several sensible living bodies in his sight, though those words proceeded from the soul of the man.

3 Yet you may know that they were not the essence of the mans spirit, but onely a powerful influence of speech or words spoken

through his mouth, for manifesting the variety of his natural wisdom, power, or glory, over the words which he had spoken.

4 Moreover you know, that a man with great ease might spare a few words without any trouble of mind in reference to what use he saw fit to imploy them, they being his own workmanship; can any sober man deny this mans prerogative pleasure with his own? I trow not.

5 This was the Creators very case in the matter of creation, and who dares to speak against it? No spiritual wise man I am sure, onely some lustful persons may dispute against it, though it be contrary to their own reason when it is sober.

6 But deeds of darkness hate the light, and can do no otherwise: and those that live in the light are made to abhor all deeds of darkness or vain disputes against the Creators Royal will or righteous ways.

7 Thus you which are truly spiritual may understand, that neither the spirits of angels, no nor of the man *Adam* himself, was of the divine essence in their creation. 'Tis truth, the soul of *Adam* was of the very nature of the spirit of God, but it was a created nature or vertue which brought forth its pure natural body as its house or tabernacle of abode; so that as the body had a beginning of dust, through which it was capable of change:

8 Soulkewise when that divine soul was covered with an earthly temple, it was capable of mutability, though it proceeded from an immutable glory.

9 But on the contrary, though the spiritual bodies of angels had beginning also, yet they were not subject to change, but their spirits not being of the divine nature of him that made them, was wholly subject to mutability.

10 For the angels spirits were pure reason as aforesaid, and what is the nature of the most purest reason, is it any thing else but all pure desires? And what is the original of the most purest or perfect desire that is? Is it not a want of something that is desired, or a kind of unsatisfaction untill its desire be satisfied from some thing that is not inherent in it self?

11 Again my spiritual brethren, is it possible, think you, that there should be the least motion of the most purest desire that is in the nature of that spirit which is all fulness of divine satisfaction in it self?

12 Or is it possible that that spirit that hath any desire in its nature, should enjoy fulness of content in it self?

13 Wherefore though the holy God created that angelical reason of all pure desire, let no spiritual wise man call it his divine nature.

14 Why? because you know there can be no kind of desire in the nature of that immortal God that is all variety of glorious satisfaction in it self, as beforesaid.

15 But let him know from the true light of life, that the Creator by his infinite wisdom or power from a word speaking unto dust, could create, yea and did make divers living creatures, and yet not one motion of the natures of those created beings was inherent in his heavenly spirit.

16 Therefore you that are possessed with that new and true divine birth from the immortal throne, may know that the spirits of elect angels are not in the least of any part of the glorious natures of his spirit; but onely a created rational spirit of all pure desires, which was not onely become distinct from his divine nature now it possessed its personal living being in it self;

17 But was also in its non-being in the fore-knowledge of the Creator eternally distinct from his undesiring nature of all spiritual glories secretly hid in its own dark sensless elements as beforesaid, onely by a powerful word it was commanded to appear and manifest it self in its own creaturely condition.

18 Again, some may say unto me, *Were the angels under any Law in their creation?* From the unerring spirit of our Lord Jesus Christ, to this I answer: All the angels were equally created under one Law, the which moral Law was written in their angelical natures, motioning in them that all obedience was properly due unto their Creator which had made them such marvellous creatures.

19 Again, you that are spiritual may know, that no created being was capable to be formed in a lawless condition:

20 Why? because there is nothing uncapable of being made under a law from another, but that divine being onely which was eternally in or from it self. You may also know that those very words of creation or creatures, includes a Creator, and a command of all obedience due unto him.

21 Also you know that no creature could acknowledge any kinde of obedience to be due unto a God, unless he were guided thereunto by a light or law from him that formed him.

22 My spiritual brethren, from the divine voyce of God himself, I affirm that the uncreated Godhead it self is unto the created beings of

of angels or men either a law of perfect faith and pure burning love in them towards God and man unto life eternal;

23 Or else a fiery Law of unbeleeving burning envy them against God, elect men, and angels, unto death eternal.

24 Not that any sin or evil could possibly proceed from the holy spirit of the Creator into the nature of the creatures, either in his creating of them, or after they were formed by him.

25 You know that was impossible; because his divine nature in it self is nothing else but all variety of ravishing purities to himself, or elect men, or angels.

26 Moreover you spiritual ones may know, that though the spirits of angels were created perfectly pure in their kinde and measure, yet if they were not continually supplied with inspirations from that divine glory which gave them their beings, in stead of continuing in their angelical brightness, their spirits would become nothing else but a bottomless pit of imaginary confused darkness of aspiring wisdom above the Creator:

27 For the elect angels spirits being onely pure reason, the very nature of them is to desire after the knowledge of that incomprehensible glory which gave them their beings, and it is the variety of his divine excellencies flowing into their desiring natures, which is that heavenly food that is prepared for their eternal preservation.

28 My beloved brethren, if you look into the first Epistle of St. *Peter*, you may see that the elect angels are of a desiring or prying nature into the secret mysteries of our God, when he manifested himself on this earth in a body of flesh, the words are these: *Searching when or what time the spirit which testified before of Christ, which was in them, should declare the sufferings that should come unto Christ and the glory that shou'd follow, the which things the angels desire to behold.*

29 Furthermore, I am perswaded in my spirit, the the forming of angels was not very long before the creating of *Adam* and *Eve*.

30 Because you know that the elect angels were not onely made for the personal society of the Creator in his heavenly throne or kingdom of Glory, but they were appointed also for ministring spirits unto the heires of salvation in this world, according to that in the first of the *Hebrews*.

31 Moreover, you that are spiritual may undoubtedly know, that it was utterly unpossible for man or angels, to be void of all Law in their creation.

32 Be-

32 Because the Creator himself became subject to his own law, when his divine Godhead was transumted into pure man-hood.

33 Tis truth, that the uncreated eternal God was above all Law, and so uncapable of any kind of Law before he descended from his infinite glory into the womb of a woman.

34 But that he might be capable of the condition of a servant, for the manifestation of this his infinite wisdom, power, and glory, in a body of flesh unto elect men and angels, therefore he transmuted his unchangeable Godhead into the likeness of sinful mortals for a season, that he might become the heavenly pattern of perfect obedience to his own Law, in the visible sight of elect men and angels.

35 And that from thence by vertue of his sufferings at the hands of cursed Canaanites, he might also become a purchaser from himself of a twofold infinite ravishing glory to himself, and elect men and angels, the which his spiritual body was uncapable of, untill it became suffering flesh, blood and bone.

36 Therefore whosoever saith, that any other body ascended into glory, but that very same body of flesh and bone that suffered death upon the Cross, he is an Antichrist, & in utter spiritual darkness, let him be the perfectest literalist, or naturalist in the whole world.

37 Moreover, you that are truly spiritual do know, that it was utterly impossible that heaven and earth with all the wonderful works in them, should be from eternity, as godless Atheists would vainly imagine, because they cannot attain to know what the holy One of *Israel* is by their own natural reason:

38 For alas, if no mortal man can give a being to one hair of his head, though he be Lord of all other creatures under the Sun, how should he possibly be from eternity?

39 I hope these overwise men will not say, that men were brought forth by Earth, Air, Water, Fire, Sun, Moon, Stars, or any such like weak means as those are: because the spirit of man far exceeds all such creatures.

40 You may know that though those creatures have life in them according to their kind, yet man being a sensible living soul to it self, and being capable in some measure to comprehend the nature of those creatures aforesaid, must of necessity be a more eminent living being then they all.

41 For alas, you know though the Sun, Fire, Water, Wind, or Air, are powerful in their natures, oftimes destroying mankind, yet

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when they have done it, they are no way capable in themselves of any sensible joy or sorrow for what was done by them, no more then the stones in the street;

42 Therefore seeing all these creatures were formed for mans use, and are in measure known by man, and yet are all uncapable of any sensible knowledge of themselves or of man either: and seeing no man by his natural reason can perceive how any spirit brings forth its own body unto maturity, neither how it by degrees passeth away into its dust or non-being again, nor no creatures worth naming, were ever seen by men to have a beginning in any other way but that of generation only.

43 How can any rational wise man possibly imagine or think, that man or any other living formes should ever appear to be without a glorious Creator to give them their beings at the first?

44 Furthermore my spiritual Brethren, can any of you be so weak after a sober consideration, to imagine or think that a formless God gave being to all these marvellous living forms?

45 How is it possible for that which hath no distinct form or person of its own, to create any kinde of living form at all?

46 What though the spirit of our blessed Creator and gracious Redeemer be infinite, can it possibly enjoy any kind of sensible life, light, or glory, unless it hath a distinct body or person of its own to possess it in?

47 Again, though many seeming wise men for want of true divine faith, do imagin the Lord to be a vast spirit, yet you know that when they are moved to speak of a Creator, they usually say that the eternal being is an incomprehensible infiniteness of variety of divine glories: as namely, wisdom, faith, love, patience, meekness, righteousness, with all spiritual excellencies.

48 My spiritual brethren, if the Creators nature be all variety of divine vertues, and every qualification in him be infinite, how can those divine glories be sensible of their own being, or incomprehensible blessedness, unless they possess a distinct body of their own to possess that glory in? yea a transcendent heavenly body, answerable unto an unutterable spiritual glory.

49 For alas, you know that no finite living being can possibly be capable to possess divine vertues which are infinite and live:

50 You know that mortality and infinite immortality cannot continue together,

51 There-

51 Therefore you may understand, that that pure light which shineth in our dark spirits, though it be called the divine nature or spirit of an infinite Majesty, yet it is not infinite nor immortal in us:

52 But it is a heavenly light or vertue in us, changed into a condition of pure mortality, that it might instruct a mortal sinful soul concerning immortal things which are eternal.

53 For you experimental ones know, that if that light of life enjoyed by us were immortal and eternal in us, then it were impossible that we should be capable of any kind of misery or mutability in the least.

54 Therefore you may know also, that the greatest light in sinful man is but an inspired motion into the mans spirit, to purifie the lying imagination or impure reason in the soul of that man, that he may be capable to understand that the Creator hath a purpose to crown him with unchangeable personal glory at the great day.

55 But as for those men which dream of a condition of possessing an unchangeable glory in this being through an essential oneness with an infinite Majesty, they are in the depth of spiritual darkness, concerning a right understanding of the Creator of his heavenly ways in man.

56 Moreover you spiritual ones may know, that though no man hath any light of life in him, but what he hath received from an unchangeable glory, yet because that vessel wherein this light doth shine is a mortal sinner and must die, therefore that heavenly light is made subject to mortality so.

57 Because the most high God by his unsearchable wisdom hath decreed, that all light of life in man shall become dead dust or earth for a moment, that in his appointed season it may quicken again a new and glorious life out of death it self, for the manifestation of his infinite wisdom, power, and ravishing glory, unto elect men and angels.

58 Thus you that are truly spiritual may know, that though death be, and was that King of fears, and enemy to all kind of life in God, men, and angels, yet for a further increase of infiniteness of glory in the Creator, and finite glory in elect men, and angels, it was his divine pleasure to make it as useful in its kind, as life it self.

59 Though this truth will be the Judge of me, and all men at the last, yet I expect but few to imbrace it, through that endless opposition in man.

CHAP. V.

1 *The cause of the Angels fall, and the fruit thereof.* 2 *The condition of the elect Angels.* 3 *The spiritual nature of the fallen Angel remained, and what names are given to him.* 4 *An Objection, and the Answer concerning two vessels.* 5 *Of the fallen Angel and Adam.* 6 *No distinction between God and the creature, but by names and natures.* 7 *Election and Reprobation proved by divers Scriptures.*

IN the next place I shall write of the occasion of the downfal of the angelical reprobate, from that height of his created glory which he possessed above all the elect angels: My beloved brethren in the pure truth, you know that light of the holy spirit in the Creator breathing it self into my ignorant soul, hath abundantly remonstrated the distinction between the natures of God and Angels aforesaid.

2 Moreover, you may remember I told you that the spirits of angels were pure reason in their creation; and furthermore you know, it is cleerly proved that the nature of the highest reason that ever was or possible can be, is nothing else but meer desire.

3 Wherefore though the Creator gave it its rational being, yet unto you spiritual ones, I made it appear, that in his glorious spirit not one motion of reason was inherent.

4 Because where any desire is, though it be never so pure, it is a want of something desired.

5 Therefore you know than an infinite fulness of divine perfections in its own spirit, cannot possibly have any kind of want in it, therefore uncapable of any kind of desire in the least.

6 Because what it hath a mind to do concerning it self, or any thing it hath made, you know it can do it to the utmost, and who can let it, or shall dare to say in the day of his eternal account, why hast thou made one vessel for eternal glory, and another vessel for everlasting shame?

7 Wherefore my Christian friends, you may know that the continuance of the glory of the angelical reprobate being expired, the Creator onely withheld the inspiration of his divine glory from him, and immediately for want of that spiritual meat to satisfie his desiring nature, his Godlike created purity became nothing else but imaginary impurities of secret aspiring desires above the Creator.

8 So that his former pure reason was then become nothing but a loathsome sink of unclean reasoning, concerning the true knowledge of

of the Creators being the Creator, and the creatures being but creatures, and in ſtead of honouring the Creator for his unſearchable wiſdom, of forming out of a little dead duſt, ſuch an innumerable hoſt of elect angels for his Majeſties perſonal ſociety,

9 At the blind bar of his lying imagination ſecretly he araigned all the wiſdom of the infinite God in creation, and condemned it as weakneſs it ſelf, in compariſon of his imaginary wiſdom, if he had been the Creator.

10 Again his angelical ſpirit being wholly out of all creaturely order and being lifted up with the wiſdom of his ſpirit and glory of his perſon, he beheld both the wiſdom and perſons of all the elect angels, as ſimple uncomely creatures, in compariſon of him or his wiſdom.

11 Moreover, conceiving himſelf moſt fit for divine Rule, and beholding himſelf and the Creator together, he imagined his perſonal wiſdom more capable of a divine throne, then he which ſate thereon.

12 Furthermore, he began to imagine a new creation of his own, for he thought if he had bin the Creator, by a word ſpeaking he could have formed more glorious creatures then thoſe angels were, without any duſt or any other matter whatſoever:

13 Or if he muſt have had ſome materials to form things withal, he imagined by his word ſpeaking or thinking onely, he could have produced matter of a more excellent nature for creation then a little dry duſt, out of which he conceited he could have created creatures all glorious, and yet have retained his divine glory within himſelf diſtinct from them all.

14 Furthermore he imagined, that he could have created as many ſpirits as he ſaw fit, without any bodies at all;

15 Or if he ſaw good, he could have formed ſpiritual bodies that might be transformed into any other nature or form after he had created them, and not to continue onely in one nature and form always:

16 For he thought it want of wiſdom or power in a Creator, yea and a vexing of his infinite glory over the things which he had made, if they might not be tranſmuted into any condition whatſoever, at his pleaſure that formed them.

17 Wherefore in the midſt of theſe and ſuch like creative conſuſions, his irrational wiſdom of imaginary impoſſibilities, ſo elevated his out-caſt ſpirit, that ſecretly he utterly abhorred that the Creator,

or any other creatures ſhould remain in being, unleſs he onely might bear rule over them all.

18 Wherefore when the ſecret pride and envy of this angelical reprobate was at that height of unthroning the Creator, or elſe a diſſolution of all, then the moſt wiſe God revealed his ſpiritual cruelties unto his holy angels, and anſwerable unto what he would have done for a Creators throne, in the viſible ſight of his elect angels, he condemned him to be caſt out of his perſonal preſence, and heavenly throne or kingdom for everlaſting;

19 And immediately like unto lightning, he was thrown down into this periſhing world, where his deſired kingdom of godlike government was prepared for him, and his lineal angels in another way:

20 And ſo having left their firſt eſtate, they are reſerved in everlaſting chaines of darkneſs or unbeleef, untill the judgement of the great day, then to give an eternal account of their divelliſh government over God elect righteous *Abels* on this earth, which was ſo exalted by him in the higheſt heavens beforeſaid.

21 My beloved ſpiritual brethren, you may know that then, and not till then, all the elect angels in glory were filled with variety of new ſpiritual praiſes in their mouths, of honour, power, praiſes, glory, majeſty, wiſdom, councel, dominion, faith, love, mercy, patience, peace, meekneſs, juſtice, righteouſneſs, or any divine excellency that can be named to their glorious Creator, for his electing free love unto them, eternally to abide in their created purity, to behold his glorious face.

22 And for his wonderful wiſdom in creating ſuch angelical perfection, unto an everlaſting rejection of deſperate burning envy in utter ſhame.

23 Moreover you which expect crowns of immortal glory may know that in the downfal of the angelical reprobate, his ſpiritual form remained.

24 But the nature of his ſpirit was onely changed as beforeſaid, and ſo after our firſt parents were deceived by him, anſwerable unto his filthy nature of impure reaſon or lying imagination.

25 In Scripture Records you know, the Lord is pleaſed to call him by ſuch like titles as theſe; namely, *Devil, a Dragon, an Enemy, a Wicked one, a Murderer, a Liar, a Theef, an Envious man, an Hypocrite a Lucifer, a Beelzebub, or a Prince of the Air, or Satan, or Reprobate*, and ſuch like.

26 O ye bleſſed ones of the moſt high God! with aſtoniſhing admiration it behoveth you not to ſlight, but ſeriouſly to ponder Gods wonderful wiſdom in the creating of angels and man: why? becauſe in it is hid all ſpiritual ſecrets which are appointed to be revealed to elect men and angels unto eternity.

27 Again, I humbly beſeech you which have really been poſſeſſed with that ſpiritual new birth of our Lord Jeſus Chriſt in glory, is there any light, or life, or love, or any kind of divine excellency in the glorious ſpirit of our Creator,

28 Again, had he any power over himſelf, or over any creature which he had formed, either to fill them with glimpſes of his moſt excellent glory, or wholly to retain them to himſelf?

29 If you grant him this his royal prerogative, the which no ſpiritual one can poſſibly deny; then without all controverſie, unleſs the moſt wiſe and holy Creator had formed two veſſels of ſeveral ſpirits to remain onely for a ſeaſon in their created purity,

30 And at the decreed time leave them both to their own created ſtrength, and ſo withholding that heavenly *Manna* of divine inſpiration from them both, by which they ſtood, that in order to their charge they might unite their ſpirits and bodies unlawfully together, for producing of two ſeveral generations of mankind on this earth, for the manifeſtation of his raviſhing glories unto the one, and retaining the heavenly ſplendor of his divine excellencies wholly from the other, for the demonſtration of his divine juſtice, will, or pleaſure;

31 Would not all his heavenly wiſdom, divine power, or raviſhing glory, have been vailed from men and angels? And muſt they not either have been all Creators, or creatures like unto ſenſleſs ſtocks or ſtones to all eternity, in reference of any knowledge of the various wiſdom, power, and glory of the Creator, as abundantly beforeſaid?

32 Again, in that pure diſtinguiſhing ſpirit of all divine truth, I humbly beſeech you which are delivered from the power of all natural, notional, or literal witchcraft, and in the room thereof are endued with a good meaſure of ſpiritual underſtanding in the things of eternity, can there poſſibly be any diſtinction between the unchangeable Creator, and changeable creatures, without variety of diſtinct natures and names, to manifeſt the difference between them?

33 As namely ſince the outcaſt condition of the angelical repro-

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bate, and fallen eſtate of the man *Adam.*

34 Can there now be any Creator or God at all, unleſs there be a devil, or devils alſo?

35 Or can there be any light or life, and no darkneſs in death?

36 Or can there be any eternal immortal glory for ſome men, and no eternal ſhame and miſery for other?

37 Again, can any man from any kind of faith or truth poſſibly imagin or think, that any one of theſe can be without the other?

38 Doth not the one give an abſolute being unto the other? Can any man therefore think that if one of them ſhould be diſſolved, that the other could continue to be?

39 Thus you which enjoys that true diſtinguiſhing light of eternal life in you, may cleerly ſee that immortal heaven or glory muſt of neceſſity be eſſentially diſtinct from hell or ſhame, or elſe there can be no perfect heaven or glory at all, and hell or miſery muſt be eſſentially diſtinct from heaven or glory, or elſe there can be no certain hell or miſery at all.

40 Moreover, the glorious perſon of the divine Majeſty himſelf, muſt of neceſſity be eſſentially diſtinct from men, angels, heaven, earth, and all in them, or elſe it were impoſſible that there ſhould be any God or angels, men or devils, heaven or hell, or any thing elſe beſides, but accidental things, proceeding from thoſe four elements of earth, air, water, and fire, as all filthy Atheiſts vainly and blindly imagine.

41 But my beloved ſpiritual brethren, you have not ſo learned Chriſt, or received the truth of the ever-living Jeſus into your innocent ſouls, to abide in any ſuch fooliſh darkneſs.

42 Wherefore for your confirmation chiefly is this Epiſtle written, that you may be enabled to diſcern the lying notions, and fleſhly voluntary will-worſhip in man, contending againſt the ſecret decrees of the Holy One of *Iſrael.*

43 Furthermore, becauſe many of the elect of God are as yet in bonds, by the exceeding ſubtilty of many ſilver-roule merchants of this periſhing world, therefore I ſhall endeavor to confirm what is written from a cloud of un-erring Witneſſes, my ſpiritual Brethren, the former true Prophets and Apoſtles of our Lord Jeſus Chriſt; wherefore it was ſaid by our God, which is Chriſt Jeſus the Lord, *that heaven and earth ſhall paſs away, but his words ſhall not paſs away.*

44 Again it is written, *That he made all things for his own glory,*

and

and the wicked for the day of wrath. Also it is written, *That* Jacob *was loved, and* Esau *was hated, before they had done good or evil, that the purpose of God might remain according to election*; For he saith to *Moses, I will have mercy on whom I will have mercy, and will have compassion on whom I will have compassion*; *So then it is not in him that willeth, nor in him that runneth, but in God that sheweth mercy.* Further it is written, *But O man, who art thou which pleadest against God? shall the thing formed say to him that formed it, why hast thou made me thus? hath not the Potter power over the clay, to make of the same lump one vessel to honour, and another to dishonour? what if God would, to shew his wrath, and to make his power known, suffer with long patience, the vessels of wrath prepared to destruction, and that he might declare the riches of his glory upon the vessels of mercy, which he hath prepared unto glory,* Rom 9. And in *Rom.* 8. it is thus written, *Also we know that all things work together for the best unto them that love God, even to them that are called of his purpose; for those which he knew before, he also predestinated to be made like to the image of his Son: moreover, whom he predestinated, them also he called, and whom he called, them also he justified; and whom he justified, them also he glorified.* Again in the first Epistle of *Peter*, it is thus written, *Wherefore also it is contained in the Scripture Behold, I lay in* Sion *a chief corner stone, elect and precious, and he that believeth therein, shall not be ashamed: unto you therefore which believe, it is precious; but unto them that be disobedient the stone which the builders disallowed, the same is made the head of the corner, and a stone to stumble at, and a rock of offence, even to them which stumble at the word, being disobedient, unto the which thing they were even ordained: But ye are a chosen Generation, a royal Priesthood, an holy Nation, a People set at liberty, that ye should shew forth the vertues of him that hath called you out of darkness into his marvellous light.* Moreover, in the Epistle of *Jude* are these words: *For there are certain men crept in, which were before of old ordained to this condemnation; ungodly men they are, which turn the grace of God into wantonness, and deny God the onely Lord, and our Lord Jesus Christ: they are the raging waves of the sea, foaming out their own shame: they are wandring stars, to whom is reserved the blackness of darkness for ever.* Again, *For if God spared not the angels that had sinned, but cast them down to hell and delivered them into chains of darkness, to be kept unto damnation, what will become of all those angelical fleshly hypocrites which bless themselves in their unrighteousness, and cursedly contend for it, even against the holy God, elect*

men,

men, and angels, and their own conſciences, which will become their eternal chief Accomptant in the great day.

45 Again, as a concluſion unto what is written aforeſaid, I ſhall write ſomething concerning the Scriptures themſelves.

46 My ſpiritual brethren, can you poſſibly think that thoſe men as yet have received the ſpiritual truth of the true God, which idolize the viſible Records, and worſhip them in ſtead of that holy Spirit in our Lord Jeſus Chriſt which ſpake them?

47 Again, did ever any man attain to a true underſtanding of that Holy One of *Iſrael*, by any endeavor whatſoever, from the bare letter of the Scripture?

48 It is written, *The letter killeth, but the Spirit giveth life.* Again it is written, *That the Scriptures are ſufficient to make the man of God wiſe unto ſalvation.*

49 My brethren, can any man be a godly man, or a man of God, unleſs he hath the ſpiritual light of life eternal, to enable him to underſtand the minde of God in the Records, and ſo believe unto immortality.

CHAP. VI.

1 *Of the Scripture Records.* 2 *Of the ignorance of men that deifie or villifie them.* 3 *The Prophets Prayer in the concluſion.*

IS there any teſtimony in Scriptures, that ever any man of God received the true faith of the ſpiritual Jeſus in him from the letter of the Scripture, or could poſſibly know whether thoſe literal Records proceeded from the wiſdom of God, or from the wiſdom of prudent men onely, unleſs he were inſpired from that ſpirit which ſpake them? In the third of the *Galatians* it is thus written: *O fooliſh* Galatians, *who hath bewitched you, that ye ſhould not obey the truth? This onely would I learn of you, Received ye the ſpirit by the workes of the Law, or by the hearing of faith preached? Are ye ſo fooliſh, that after ye have begun in the ſpirit, ye would now be made perfect by the fleſh?*

2 My ſpiritual brethren, is it not a work of the fleſh in man, which ſtudies day and night in the letter of the Scripture, to finde out the ſpirit of God in the letter?

3 Is it not a work of the fleſh in man, which labours to reconcile Scriptures of ſeeming contradiction, without a divine gift of the ſpirit?

4 Is not that man in the depth of ſpiritual darkneſs, which perſwadeth his hearers, that the Scriptures are eaſie and plain, in the very letter of them, unto that mans reaſon that is laborious to know them?

5 Are not the Scriptures all matters of faith and very miſterious, for the moſt part, how then can any man comprehend ſpiritual miſteries which are eternal, by his natural periſhing reaſon?

6 Is not the moſt piercingſt reaſon in man onely natural? And can that which is natural comprehend that which is ſpiritual?

7 Are they not as contrary as fire and water, or as light and darkneſs? How then can any man by his natural reaſon, underſtand any thing that is ſpiritual? It is written, *But the natural man perceiveth not the things of God, becauſe they are ſpiritually diſcerned; but he that is ſpiritual diſcerneth all things, yet he himſelf is judged of no man.* Again is is written, *Now we have received not the ſpirit of the world, but the ſpirit which is of God, that we might know the things that are given to us of God, which things alſo we ſpeak, not in the words which mans wiſdom teacheth, but which the Holy Ghoſt teacheth, comparing ſpiritual things with ſpiritual.*

8 My beloved brethren, you may ſee that the Apoſtles came not to underſtand ſpiritual things by their ſtudy in the writings of *Moſes* and the Prophets, but by a gift from the Holy Ghoſt they were enabled in a great meaſure to comprehend the inviſible things of God which they ſhould enjoy in the reſurrection of the juſt.

9 Moreover you know, that the Apoſtle *Paul* before his converſion, was a very able man in the letter of *Moſes* and the Prophets, yea and according to the letter blameleſs in his converſation, yet for all that in zeal towards an unknown God, he perſecuted the ſpirit of that letter through ignorance of that ſecond man, which was the Lord from heaven.

10 Tis truth, that when the Apoſtles preached the ſpiritual things of eternity, they alluded unto *Moſes* and the true Prophets, becauſe ſome of thoſe myſteries were fore-propheſied of by them: but yet you may ſee that they were not inſtructed in thoſe heavenly things by vertue of their prophetical letter, but as beforeſaid, by inſpiration from the holy ſpirit onely.

11 Thus you that are ſpiritual may clearly ſee, that no man by his natural reaſon and ſtudy in the letter of the Scripture, can ever be eſtabliſhed in the truth of thoſe glorious things, unto which the letter

beareth record, unless he hath received a spiritual gift from that glorious God that moved holy men of old to speak and write those Records of Truth.

12 Therefore you may be confident, that those men which ignorantly call the Letter *Spirit*, as yet they are not acquainted with those spiritual teachings of the things of God, which many of his elect do enjoy, that cannot read one letter in the Bible: his divine Secrets are treasured up for the simple, and the subtile learned Rationists are sent empty away.

13 My beloved spiritual brethren in the glorious things of eternity, though men seemingly appear never so innocent in their way, is it probable think you, that those men are immediately moved to speak unto the people by the spirit of God, that slight all the Scripture Records as a thing of nought?

14 I humbly beseech you that are sober, can any man of what tongue or language soever, speak or write a better, or as good a language as the Scriptures are, and not speak Scripture words, or prove it was not the glorious God that moved the holy men of old to speak or write these Scripture records?

15 Again, if the most desperatest man living, which saith in his heart there is no God, shall commit murder, or the like, and should scape the vengeance of mans Laws for a season, yet he cannot possibly prevent the voice of that spiritual Law within, crying for vengeance from that Law without him, answerable to that within him.

16 Moreover, though natural wise men, as a nose of wax, produce those Records to bear testimony unto all error whatsoever, yet you that are spiritual may know, that the Scriptures themselves are words of pure truth, not having the least error in them; but error proceeds onely from that serpentine devil in men, which take upon them to interpret the Scriptures without a spiritual gift.

17 Can any man that hath the spiritual power of the Scriptures in him, be offended with those Records which are witnesses of his innocent life, in the faces of those carnal hypocrites, which for love of silver, or honor, prate of them onely, but secretly hate all obedience to them.

18 Are not the literal Records a demonstration of the minde of the holy spirit, unto the chosen of God, which have the light of life in some measure to comprehend them?

19 Moreover, are not the teachings of the blessed spirit more abundantly

abundantly consolate to him, if those heavenly breathings in him be harmonious with the commands of our Lord Jesus Christ without him?

20 Can any man therefore which expects that eternal glory unto which these Scriptures above all the writings in the world bear record, possibly despise the letter, and yet love that Spirit from whence it came?

21 Again, give me leave to make one comparison, in reference to this matter: Suppose two friends that loved each other as their own souls, had their personal residence in several kingdoms, and one of them, as a testimony of his real love before he passed away, left behinde him a Book containing variety of sweet expressions of friendship unto the other, until he come again; if that man in the absence of his friend should burn that Book to ashes, in stead of embracing it, is that any sign of love in him to his friend afar off?

22 Wherefore can any sober man imagine or think from any ground of truth, that the eternal spirit of the true Jesus, upon any account, did ever command any man to burn those Records, which are a Remonstrance of the wonderful spiritual transactions of the most high and holy God since the world began, yea & before this world was?

23 O Lord God of heavenly order, and not of earthly confusion, even for the glory of thy dreadful names sake, deliver thy redeemed ones, not onely from exalting the literal Scriptures above the holy Spirit which spake them, but also from disputing against the mysteriousness of them;

24 Then no kinde of natural witchcrafts, which bear the name of spiritual power, shall have dominion over them for ever, but they shall patiently wait for their change by a peaceable death; or being swallowed up of life, through the appearing of our onely God and Savior in the air, with his mighty Angels, to reward every man according to his works.

25 Even so come, Lord Jesus, come quickly, and make it manifest in the sight of men and angels, whether thou hast sent us, as we have declared, or no.

CHAP. VII.

1 *Of the creation of the Firmament, Sun, Moon, and Stars,* 2 *Of the Earth in the deep waters.* 3 *The meaning of the word* Create. 4 *Why the deep waters are eternal.* 5 *By what the Firmament was formed.* 6 *How the Sun, Moon, and Stars came.* 7 *Of the distinct and fixed bodies of the Sun, Moon, and Stars.* 8 *The Sun and Moon of contrary natures.*

SEeing a right understanding of the mysteries of the true Creation or Redemption, or any spiritual truth whatsoever, consists onely in the knowledge of him which gave them their beings, therefore by divine assistance in the next place I shall treat again of that glorious Being, concerning whom there is, and hath been in this world such innumerable dark disputes.

2 My beloved brethren in the truth, you may remember that unto any sober mans understanding it is cleared already, that earth and water were an eternal chaos of confused matter, essentially distinct from the Creator.

3 Also you may remember, that out of those elements I have told you by inspiration from an unerring spirit, that the Divine Majesty hath created all things that were made, into that heavenly order they appear to be, whether for a time, or for eternity.

4 Moreover it is clear also, that without those eternal materials, was nothing made that was made, neither possibly could be, onely that serpentine devil in the learned men of this world, have long imagined a confused creation of more seeming wisdom, power, and glory, then that of the Creator, as abundantly beforesaid.

5 Again, concerning the word *Create*, make or form, I shall write a little of the sense of it.

6 My beloved brethren, the very true meaning of that word *Create*, is to compose confused dead matter into compleat living forms; or that word *Create* is light and life, producing dark dead dust or water, into sensible living beings; or it is a powerful word proceeding from a glorious form of sensible light and life, into a chaos of confused formless matter of sensless darkness and death, and from thence producing variety of sensible living bodies, according to their kinde, for the demonstration of the Creators infinite wisdom, power, and glory, in creation unto some of these living forms.

7 Again, seeing unlearned spiritual men wrest the Scripture to their own destruction, therefore for our more cleerer understanding of the true Creator, in order thereunto, I shall speak somewhat of the visible heavens, and the lights formed in them for mans natural comfort, next unto the Creators glory.

8 My beloved spiritual brethren, you know concerning the deep waters throughout the Scripture Records, no man can finde one word or tittle in reference to its beginning, therefore of necessity it must be eternal.

9 Like-

9 Likewiſe you know, that the waters covered the earth before the creation, wherefore the earth being as it is in the deep waters, of neceſſity muſt needs be one eſſence eternally with thoſe deep waters aforeſaid.

10 Therefore though it be ſaid, *In the beginning God created the heavens and the earth, and the earth was without form and void, and darkneſs was upon the deep, and the ſpirit of God moved upon the waters*;

11 My ſpiritual brethren, you cannot be deceived by literal interpretations, as to think that the deep waters might be eternal, but that lump of hid earth within thoſe waters had a beginning by the word of the Lord:

12 No, you know that is againſt all ſober ſenſe or reaſon it ſelf, for if that earth which was within the water proceeded from the word of the Lord, then the dark deep water muſt of neceſſity have its beginning alſo at that time the earth received its being, becauſe in the lump they were eſſentially one.

13 Wherefore what ever man in darkneſs have dreamed, as to ſay that God created all things of nothing, or that God created that confuſed chaos of water and earth, it is ſo far from having any truth in it, that it is all one as if they ſhould ſay, there is no Creator at all, but earth and water, and ſuch like ſtuff as they are.

14 Again, by inſpiration from an unerring ſpirit, I poſitively affirm againſt men or angels, that the earth and the deep water were eternally one chaos of confuſed matter diſtinct from the ever-living God.

15 And whereas it is ſaid, *In the beginning God created the heaven and the earth*, that is, out of that matter of water and earth that were formleſs and void, God did by a word ſpeaking, create a formable world, as a place of convenient reſidence for mortals to inhabit in.

16 I alſo declare from the holy Spirit, that God created no light nor darkneſs at all without bodies;

17 Wherefore concerning thoſe words, *Then God ſaid, Let there be light, and there was light*, that is, the ſpirit of God being all light, moving or ſpeaking into the deep dark waters, his word cauſed a light to appear throughout thoſe waters, to make a diſtinction between light, and that utter darkneſs that was both in the deep water and the earth, incloſed as a priſoner in the womb of darkneſs:

18 So that the Lord called this created light, *Day*; not onely becauſe it was all darkneſs before, or that he did not purpoſe to form a

more

more eminent natural light then that was; but as aforesaid, an ordinary created light is worthy to be called *Day*, as well as ordinary darkness is called *Night*.

20 Or you may know, that the very word *Light* signifieth *Day*, as the word *Darkness* signifieth *Night*.

21 Likewise you know, that darkness was not darkness without its body; therefore you may know, that light can be no light unless it be in a body also.

22 It is not the word *Light*, nor the word *Darkness*, is, or possibly can be any thing at all, unless they be in distinct bodies, that they might become absolute beings of light, or beings of darkness.

23 It is written, *Again God said, Let there be a Firmament in the midst of the waters, and let it separate the waters from the waters.*

24 My spiritual brethren, I declare from the holy Spirit, that this visible Firmament called *Heaven*, was formed by the powerful word of the Creator, out of those very waters, in which it is now fixed, to keep them asunder.

25 Moreover it is written, *And God said, Let there be Lights in the Firmament of the heaven to give light upon the earth, and it was so. God then made two great Lights, the greater light to rule the day, and the lesser light to rule the night. He made also the Stars, and God set them in the firmament of heaven, to shine upon the earth.*

26 My spiritual brethren, whatsoever hath been written formerly from mens imaginations concerning the vastness of the bodies of the Sun, Moon, and Stars, it arose in them from their utter darkness of that glorious Creator, from whence all true light proceeds.

27 Wherefore from that Light by whom no man ever was deceived, in some measure I shall demonstrate why the Lord called the Sun and Moon two great Lights, and of that matter of which they were made.

28 My spiritual brethren, though the Sun, Moon, and Stars transcend each other in glory, yet you may know that they were all created of that element of water, and are distinct bodies of light fixed in the heavenly firmament.

29 I do not mean that they are so fixed, as to be uncapable of motion; but of the contrary from the Lord I affirm, that the Firmament it self is not capable of motion, but by the word of the Lord that formed it, it is made unmoveable until the day of its dissolution, and those bodies of Sun, Moon, and Stars, motions in that firmamental

mental heaven in their ſeaſons, to fulfil that word of Government in them.

30 For you that are ſpiritual may know, that the firmament of heaven, and thoſe Rulers of Sun, Moon, and Stars ſet in them, as to govern both the day and the night, may be compared to a Prince, with his Nobles, Throne, and other inferior Rulers.

31 For you know, that his kingdom whereon they have their living being is unmoveable, but the Governours do the work unto which they are appointed.

32 My brethren, you may underſtand alſo, that the firmamental body above us, or below us, if you think it ſo, for its appointed ſeaſon, is as firmly fixed, as the earth we tread on: and as things in power are morional on this earth, ſo likewiſe thoſe created lights are onely motional in that heavenly body aforeſaid.

33 Again it is ſaid, *That God ſet them in the firmament of heaven to ſhine upon the earth.*

34 My brethren, hearken no more unto vain Aſtronomers or Star-gazers concerning the bulk of the Sun, Moon, and Stars, for I poſitively affirm from that God that made them, that the compaſs of their bodies are not much bigger then they appear to our natural ſight.

35 *O empty vain liars! how long have you been ſuffered to deceive the people with your monſtrous imaginary bodies of Sun, Moon, and Stars, which are not? and of your great knowledge concerning them; your things are too big to be good or true, and the time of your ſerpentine Sophiſtry is almoſt finiſhed.*

36 Again, I declare from the holy Spirit, that the bodies of the Sun, Moon, and Stars, are all diſtinct beings from each other, and poſſeſs their own created light alone, neither borrowing nor lending their light to one another, what ever hath been imagined to the contrary, concerning New Moons or Eclipſes.

37 Again you know, the Scriptures do not ſay, that the Sun and Moon are two great bodies, but two great lights onely: Neither doth the Scripture ſay, that the bodies of the Global Earth and Heavenly Firmament, are covered with the vaſtneſs of the Sun, Moon, or Stars, or that they incloſe any other bodies within their own bodies; or that any other bodies are fixed in them:

38 But on the contrary the Scripture ſaith, *That the Sun and Moon were ſet in the firmament of Heaven, to ſhine upon the earth*: where-

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fore it is as clear as the light, that that which is fixed is of a leſs bulk than that wherein it is incloſed.

39 Yet you know that the greater bulk may receive its principal light from that leſſer body within its circumference, as a rich diamond in a Ring, or a Candle or Torch in the night in a wide room, or the like.

40 My ſpiritual brethren, you may underſtand that the glory of the moſt high God conſiſts not in bulk of things, but in the exceeding brightneſs of them.

41 Nay moreover you cannot but know, that the infinite wiſdom of the Divine Majeſty, doth the more abundantly appear in an extraordinary light ſhining from a very little body.

42 My brethren, it is not the bulk of the Sun or Moon which cauſeth ſo great a light, but as aforeſaid, it is the tranſcendent brightneſs of their created purities, which diſplayeth thoſe beams of light through the viſible heaven and earth.

43 What ever hath, or ſhall be ſaid to the contrary, from the Lord I poſitively affirm, that the bodies of the Sun, Moon, and Stars, are all fixed beings, onely in one firmament.

44 Moreover from the Lord of glory I declare, that this viſible Heaven is all the Firmaments that ever was formed by the Creator.

45 Furthermore, though the bodies of the Sun and Moon were both formed out of that element of water, yet they were made as contrary in their natures as fire and water.

46 Becauſe you know their government were over contrary beings, the one to rule the day, and the other to rule the night; ſo that as the Sun is a fiery glorious light for conſolation unto the natural things of the day, ſo likewiſe the Moon is a qualifying cold watry light, anſwerable to the watry things of the night:

47 Wherefore, though the body of the Sun is of a more eminent brightneſs than that of the Moon, yet they being of contrary natures, it is againſt all ſober reaſon, that the one ſhould receive any light from the other in the leaſt.

48 Again you know, that when the bodies of the Sun and Moon ſeem cloſe together, inſtead of any agreement between them, there is ſuch a fiery conteſt, as if they would abſolutely deſtroy each other. And what think you is the juſt occaſion of it? is it not the difference of their natures?

49 Can fire and water, or light and darkneſs agree, if they be uni-

re

ted together? is there any reſt unto either of them until one of them is diſſolved?

50 My beloved friends in the pure truth, what ever men have long declared concerning the Eclipſe of the Sun, through the near appearance of the Moon, you may underſtand, that the true occaſion of the Sun eclipſed, whether in part or whole, is according to their appearing at a further or nearer diſtance unto each other;

51 For, as beforeſaid, the nature of the one being fiery, hot, and dry, and the nature of the other being watry, cold, and moiſt, if the moſt high God had not decreed the time of their conteſt, when they are nearly conjoyned, there would be no communion between them until one of them were utterly diſſolved.

52 Again, is it not as clear as the light it ſelf unto us, that the true occaſion of all variance between created beings, whether ſenſible or inſenſible, ariſeth onely from a difference of natures or ſpirits in them?

53 Moreover, when any kind of natures are ſutable to each other, is there not a ſweet harmony between them?

54 Wherefore if the Moon received her light from the Sun, as natural wiſe men have long imagined, is it not againſt all ſenſe or reaſon, that there ſhould be no union between them, but at a diſtance?

55 Doth it not rather agree with all true ſenſe, that if the one received her light from the other, that the more nearer they are in bodily appearance, the more greater harmony would enſue, and occaſion the leſſer light rather to ſhine more clearly, than darken each others brightneſs?

56 I think that *William Lilly* and his learned brethren in Aſtrologian figures, dare not ſay, *that either the Sun or the Moon were ever at variance with their own ſelves*; or, *that the Eclipſes of the Sun or Moon proceedeth from any harmony between that which occaſioneth the Eclipſe, and the thing ſo eclipſed.*

57 Well then, if they acknowledge this rational truth, without controverſie, when the light of the Sun is eclipſed from us, it is through its near conjunction with the natural light or ruler of things of the night.

58 And when the light of the Moon is eclipſed from us, though it be in the night, or early in the morning, it is through her near conjunction with the natural light or ruler of the day, or a planetary fire anſwerable to his nature.

59 My beloved ſpiritual brethren, as for the time and effect of Eclipſes, I leave them unto the figurative Merchants of a Sun, Moon, and Stars, which they rightly underſtand not; becauſe no man can truly know them, but by inſpiration from him that made them.

CHAP. VIII.

1 *Of the Heavens.* 2 *How many were created.* 3 *No more but three.* 1 *A Throne of Eternal raviſhing glories.* 2 *A Throne of Natural periſhing glories.* 3 *An inviſible ſpiritual Throne leading to Eternity.*

AGain, if there was but one heavenly firmament created in all, ſome men may ſay unto me, What is the meaning of that third Heavens in the Scriptures?

2 From that light which cannot lie, to this I anſwer: The ſpirit of God ſpeaketh of a third heaven in Scriptures, that ſome men might be capable to declare unto his redeemed ones, how many heavens there are, and where thoſe heavens are, and what thoſe heavens are.

3 My ſpiritual brethren which have ears to hear, hearken unto the pure light of life eternal, There are three created heavens ſpoken of in Scripture Records and no more, no nor never was any more, what ever vain men have imagined.

4 The firſt is that third heaven of viſible and inviſible raviſhing glories which are eternal; this is that vaſt kingdom where the perſons of the mighty Angels and glorified bodies of *Moſes* and *Elias* do now inhabit, beholding the face of that moſt excellent Majeſty, whoſe divine nature unto his elect, is crowns of unutterable excellencies.

5 This is that habitation, third heaven, throne, or kingdom of raviſhing glory above the ſtarry heavens, ſpoken of ſo frequently in Scripture Records, which is needleſs to nominate unto you which are ſpiritual.

6 But leſt ſome vain-glorious men ſhould ſay, Where is the word of God for what I ſpeak? Seeing the letter is their God whom they adore, in ſtead of the holy Spirit which ſpake them, therefore to ſtop their carnal mouthes, if it may be, I ſhall write down two or three Scripture Records, *Heaven is my throne, and Earth is my foot-ſtool*, Acts 7. *O God, thy throne is for ever and ever*, Heb. 1. *That we have ſuch an High Prieſt that ſitteth at the right hand of the throne of the Majeſty in the heavens*, Heb. 8.

7 The

7 The ſecond Heaven which the Lord created, was not a ſpiritual but a natural, therefore of neceſſity it muſt fade away.

8 This Heaven is this viſible firmament, adorned with majeſtical lights above us, and a fixed earth beneath us, beautified in its ſeaſons with variety of delights, which is natures onely deſired haven, through the ſecret decree of the moſt wiſe God, to manifeſt the variety of his moſt infinite wiſdom unto elect men and angels, in the creating of ſuch natural glory to periſh, and the angelical mercileſs rulers thereof, after they have enjoyed their momentary glory.

9 Give me leave to cite two or three Scriptures, as a viſible teſtimony to this ſecond Heaven alſo: It is written, *In the beginning God created the heaven and the earth.*

10 My beloved ſpiritual brethren, you know that there could not be any beginning unto the Creator, therefore it may be underſtood that ſaying did include that immortal throne above, and this mortal world beneath, as having a beginning, was ſpoken for the capacity unto men or angels which knew their being was from another, and underſtood alſo their continuance in thoſe ſeveral heavens for a time, or for eternity.

11 In the firſt of the *Hebrews* it is thus written: *And thou Lord in the beginning haſt eſtabliſhed the earth, and the heavens are the works of thine hands; they ſhall periſh, but thou doſt remain, and they ſhall wax old as doth a garment.*

12 Again, the third and laſt created heaven, is that within the bodies of men, or the firſt man *Adam*, the which ſpiritual creation being in natural bodies, and within this periſhing Globe, it is made capable through its union with changeable nature to enter into mortality, that by the moſt ſecreet decree of the moſt high God, after a moments taſting of ſilent death, as he himſelf did, it may quicken again through death it ſelf, ſpiritual bodies full of divine glories, that as one man naturally as a flame of fire, all the elect may, (as ſwift as thought) aſcend to meet their Lord in the air, and with his divine perſon of bright burning glory, enter into that prepared Throne of eternal pleaſures.

13 This created or inſpired light in man you know hath variety of Scripture-expreſſions for the ſetting forth its excellencies that it ſhall enjoy in the life to come; as namely, *the kingdom of heaven is within you. Chriſt in you the hope of glory. Know you not that the ſpirit of Chriſt is in you, except ye be reprobates? It is a true ſaying, for if we*

be created together with him, we alſo ſhall live together with him, 2 Tim. 2 *Thus God created the man in his image, in the image of God created he him, he created them male and female*, Gen. 1.

14 Thus briefly I have touched upon the three created Heavens nominated in the literal Records, unto an inviſible, yet viſible infinite being of all finite beings, bleſſed for ever, *viz.* a throne of eternal raviſhing glories: ſecondly, a throne of natural periſhing glories: laſtly, an inviſible ſpiritual throne leading them to eternity.

15 From that ſpiritual Majeſty by whom was formed the Heavens aforeſaid, and all in them, I poſitively affirm againſt all mortals that ever were, or ſhall be, that though men have written, or ſhall ſpeak of more worlds then what is fore-written, thoſe additional heavens proceeded from their own imaginary confuſed reaſon, and not from that holy Spirit of all heavenly order.

CHAP. IX.

1 *An exact Scripture rule to prove the* Man *Chriſt glorified, to be Father, Son, and Holy Spirit in one diſtinct Perſon.*

MY beloved brethren, which deſire a right underſtanding of ſpiritual things in Scripture Records, take ſpecial notice of this one thing, and you cannot be deceived by all the wiſdom or ſubtilty of men.

2 I ſay again from the Lord, take good notice of thoſe Scriptures which ſpeak poſitively concerning God, or the higheſt Heavens, or Angels, or eternal Life, or eternal Death, or of a natural Heaven, and all mortal things within its orb; why? becauſe you may know that all privative Scriptures, though never ſo eminent or numerous, wholly depend upon poſitive Scriptures.

3 My dear brethren, for whom my ſoul is in continual travel until the pure truth be rooted in you, ſome of you being weak of comprehenſion, I ſhall write variety of expreſſions for explaining my meaning in this weighty thing.

4 Again I ſay, thoſe Scripture-ſayings which are poſitive, though never ſo few in number, yet they as Gods, command all other Scripture-ſayings to bow down unto them, upon what account ſoever they are ſpoken, whether ſpiritual or natural, to continue for a time, or for eternity.

5 Therefore ſeeing all privative Scriptures are of none effect, but in

in reference unto those which are positive, are not those seeming wise men spiritually dark as pitch, which exalt the privative Scriptures above the positive, because of the number of them?

6 My beloved brethren, you may know the privative Scriptures can have no being without the positive; but it seemeth possible that the positive might have been without the privative, as the glorious Creator was eternally alone, before any creaturely beings appeared in his sight.

7 Again, all positive sayings in Scriptures may be compared unto the inward motion of a Clock or Dyal; and all privative sayings in Scriptures may be compared unto the outward wheel or hand, that alwayes motions from, or points to the inward cause of its outward motions.

8 My spiritual friends, if you diligently observe this golden rule, as sure as the Lord liveth, and as sure as you are living creatures, you shall finde it that spiritual Touch-stone, which will not onely discover all vain-glorious opinions of literal or notional wise men; but it will also further you in the true understanding of the minde of God in the Scripture, above all men which are ignorant of this rule, or enemies to this advice.

9 For the strengthning of the weak, in the next place I shall prove by many positive Scriptures, that the man Christ Jesus glorified, is the Holy One of *Israel* onely, or is both Father, Son, and Spirit in one distinct person, God and Man blessed for ever and ever.

10 In the first of St. *Johns* Gospel it is thus written: *In the beginning was that Word, and that Word was with God, and that Word was God, and that Word was made flesh, and dwelt among us, and we saw the glory thereof, as the onely begotten Son of the Father, full of grace and truth.*

11 My brethren, though the one pure being hath variety of expressions in holy Writ, to set forth the infinite glory of his divine Majesty, yet you may see in these very literal Records themselves, that those holy Names of *Word*, or *God*, or *Father*, beareth but one sense onely.

12 Furthermore, this divine word *God*, or *glorious Father*, was made, begotten, or changed into flesh.

13 Again, you may by the true light of life in you, clearly see from the first words of the Text, that Christ and the Father were but one essential glory before they became flesh: behold the one divinity

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in trinity of expreſſions onely : *In the beginning was that Word, and that Word was with God, and that Word was God.*

14 If that Word was God, that was in the beginning with God, and that God from everlaſting was that ſpiritual Word, Chriſt being that divine God, or God that divine Word, *which in the beginning created heaven and earth*, Gen. 1. *and in the beginning or fulneſs of time became fleſh*, then without controverſie he is the alone Everlaſting Father and Creator of both worlds, and the onely Redeemer of his choſen ones out of their natural darkneſs, into this myſterious light of a right underſtanding of one divine perſonal Majeſty, in variety of expreſſions onely.

15 Again, this poſitive Scripture in this firſt of *John*, doth open many other ſayings of Chriſt and his Apoſtles, as namely thoſe in the eight of *John*, where it is thus written : *And if I alſo judge, my judgement is true, for I am not alone, but I and the Father that ſent me. Then ſaid Jeſus unto them, When ye have lift up the Son of man, then ſhall ye know that I am he, and that I do nothing of my ſelf, but as the Father hath taught me, ſo I ſpeak theſe things ; for he that ſent me is with me, the Father hath not left me alone, becauſe I do always thoſe things that pleaſe him.* Again it is written in the tenth of *John*, *I and my Father are one.*

16 The next poſitive Scriptures bearing record unto the one perſonal divine being, is in 2 *Cor.* 15. the words are theſe : *The firſt man is of the earth earthly, the ſecond man is the Lord from heaven.* And in *Rom.* 9. it is thus written : *Of whom are the fathers, and of whom concerning the fleſh, Chriſt came, who is God over all, bleſſed for ever, Amen.* Again in 1 *Tim.* 3. the laſt, it is thus written : *And without controverſie great is the myſtery of godlineſs*, which is, *God is manifeſted in the fleſh, juſtified in the ſpirit, ſeen of angels, preached unto the Gentiles, believed on in the world, and received up into glory ; For in him dwelleth all the fulneſs of the God head bodily*, Coloſ. 2. 9.

17 Again in *John* 14. it is thus written : *Jeſus ſaid unto him, I have been ſo long time with you, and haſt thou not known me*, Philip? *he that hath ſeen me, hath ſeen my Father, how then ſayeſt thou, ſhew us the Father?* And in *Mark* 4. are theſe words : *Jeſus ſaid unto him, it is written again, thou ſhalt not tempt the Lord thy God.* And in verſe 10. *Then ſaid Jeſus unto him, Avoid Satan, for it is written thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve.* And in *Mark* 1. are theſe words : *Behold a Virgin ſhall be with childe, and ſhall bear a*

ſon,

ſon, and they ſhall call his name Emanuel, *which is by interpretation,* God with us. *He was in the world, and the world was made by him, and the world knew him not,* John 1. *For by him were all things created which are in heaven, and which are in earth, things viſible and inviſible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him, and he is before all things, and in him all things conſiſt,* Coloſ. 1. *In whom are hid all the treaſures of wiſdom and knowledge,* Coloſ. 2. *And of his fulneſs have all we received, and grace for grace,* John 1. *For unto us a childe is born, and unto us a ſon is given, and he ſhall call his Name Wonderful Counſeller, the Mighty God, the Everlaſting Father, the Prince of Peace,* Iſa. 9.6. *Now the ſame Jeſus Chriſt our Lord and our God, even the Father which hath loved us, and hath given us everlaſting conſolation, and good hope through grace,* 1 Theſ. 2. 16. *Let the ſame minde be in you that was even in Chriſt Ieſus, who being in the form of God, thought it no robbery to be equal with God; but he made himſelf of no reputation, and took on him the form of a ſervant, and was made like unto men, and was found in ſhape as man,* Phil. 2. 5,6,7. *But our converſation is in heaven, from whence alſo we look for the Savior, even the Lord Ieſus Chriſt, who ſhall change our vile bodies, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf. And to you which are troubled, reſt with us: When the Lord Jeſus ſhall ſhew himſelf from heaven with his mighty angels in flaming fire, rendring vengeance unto them that do not know God, and which obey not unto the Goſpel of our Lord Jeſus Chriſt, which ſhall be puniſhed with everlaſting perdition from the preſence of the Lord, and from the glory of his power,* 2 Theſ. 1. *For the Lord himſelf ſhall deſcend from heaven with a ſhout, and with the voice of the Archangel, and with the trumpet of God, and the dead in Chriſt ſhall riſe firſt, then ſhall we which live and remain, be caught up with them alſo in the clouds to meet the Lord in the air, and ſo ſhall we be ever with the Lord,* 1 Theſ. 4. 16, 17. *For therefore we labor and are rebuked, becauſe we truſt in the living God, which is the Savior of all men, eſpecially of thoſe that believe,* 1 Tim. 4.10. *We know that we are of God, and this whole world lieth in wickedneſs; but we know that the Son of God is come, and hath given us a minde to know him which is true, and we are in him that is true, that is in that his Son Ieſus Chriſt, the ſame is that very God, and that eternal life,* 1 John 5. 19, 20. *Now unto him that is able to keep you that you fall not, and to preſent you faultleſs before the preſence of his*

glory

glory with joy, that is, To God onely wise our Savior, be glory and majesty, and dominion, and power, both now and for ever, Amen, Jude 25.26.

18 Remember the golden positive Rule, and none can deceive you concerning the one glorious personal God-Man, blessed for ever: *This is a true saying, and by all means worthy to be received, that Christ Iesus came into the world to save sinners, of whom I am chief: notwithstanding for this cause was I received to mercy, that Iesus Christ should first shew on me all long-suffering, unto the example of them which shall in time to come believe in him unto eternal life. Now unto the King Everlasting, Immortal, Invisible, unto God onely wise, be honor and glory for ever and ever, Amen.* 1 Tim. 1. 15,16,17.

19 My spiritual brethren, if you take good notice of this place of Scripture, you may plainly see that the Apostle *Paul* owneth no other God, Father, or eternal Spirit, but that one personal Majesty of our Lord Jesus Christ in immortality: *There is one Lord, one Faith, one Baptism, one God and Father of all, which is above all, and through all, and in you all. But unto every one of us is given grace, according to the measure of the gift of Christ.* Wherefore he saith, *When he ascended up on high, he led captivity captive, and gave gifts unto men. Now in that he ascended, what is it but that he also descended first into the lowest parts of the earth: He that descended, is even the same that ascended far above all heavens, that he might fill all things.*

20 My beloved spiritual brethren which are appointed unto an immortal personal glory, you may see that the Lord Jesus Christ is that Holy One of *Israel*, which first descended from his throne of infinite God-head glory, into the lower parts of the virgin earth, and so became a body of pure flesh of her seed, and by vertue of his divine power in that very body of flesh and bone, he descended into the lowest part of the earth, death, hell, or the grave, for a moment; not onely for improving the power of his God-head life entring into death, and in that very body of flesh quickening and reviving a new and glorious life again, and as a flame of fire naturally ascending and immortalizing that body of flesh and bone with a Fathers Throne of transcendent Excellencies, but also for destroying of the power of sin, and fear of eternal death in all his new born elect trees unto eternal life.

CHAP.

CHAP. X.

1 *Of perſecution of Conſcience.* 2 *Of the ſin againſt the Holy Ghoſt.*

MY beloved brethren, by immediate inſpiration from that Holy One of *Iſrael*, in the next place I ſhall clearly demonſtrate unto the heirs of glory, the confuſed darkneſs of two or three ſorts of men, concerning the knowledge of the onely very true God, the which confuſion riſeth in them through their miſ-underſtanding of the true grounds of certain Scriptures, as namely theſe : *God is a Spirit, and a Spirit hath not fleſh and bones as you ſee me have.* But more eſpecially theſe Trinitary expreſſions, *Baptizing them in the Name of the Father, and the Son, and of the Holy Ghoſt*, Mat. 28. 19. *For there are three which bear record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one*, 1 John 5. 7.

2 The firſt ſort of deceived perſons paſt or preſent, which affirm the Holy One of *Iſrael* to conſiſt of three perſons, were *Athanaſius*, *Socinus*, alias *John Biddle*, and their literal adherents.

3 My brethren, I do not ſay they can help this their darkneſs, or blame them for this their error ; for alas, poor ſimple or over-wiſe men, to their imaginary underſtandings it is a pure truth, and thoſe which are contrary minded to them, in darkneſs.

4 Therefore who ever are left to perſecute their perſons for their judgements ſake onely, it would have been better for thoſe men that they had never been born, if they acknowledge a Chriſt.

5 Take this for an infallible Rule, thoſe that perſecute a man for error in judgement concerning his God, will as ſoon perſecute him for the truth of Chriſt, as for a lie.

6 Let no perſecutor flatter himſelf, that he may repent and find mercy as well as *Paul*, becauſe *Paul* acknowledged no Jeſus at all, when he perſecuted his Saints ; therefore you know how he pleads Gods mercy towards him, in that he did it ignorantly.

7 Moreover, how deeply did he pledge that cup of perſecution upon his own body for the Truths ſake all his dayes, which inſtrumentally for Chriſts ſake he had cauſed others to drink ?

8 Again, before I go forward concerning the point in hand, it will be neceſſary for me to ſhew you who thoſe perſecutors are, which commit that unpardonable ſin againſt the Holy Ghoſt.

9 My ſpiritual brethren, if a Turk do perſecute a man that profeſſeth

feſſeth himſelf to be a Chriſtian, for deſpiſing of his *Mahomet*; or if a man called a Chriſtian ſhould perſecute an Infidel for deſpiſing the Lord Jeſus Chriſt, this perſecuting each other is pardonable, tho'gh not juſtifiable in their conſciences, when they ſhall underſtand the truth of leaving all vengeance in ſpiritual things unto God himſelf:

10 But on the contrary, ſuppoſe two men ſhall acknowledge that the man Chriſt Jeſus glorified, is the Son of God ſpoken of in the Scriptures, both of them affirming that all their hopes of eternal ſalvation onely depends upon him; if theſe men for difference in judgement onely concerning this Jeſus, ſhall perſecute each other before a Magiſtrate, or the like, there remains no more ſacrifice for that ſin;

11 For that is the unpardonable ſin againſt the Holy Spirit, becauſe they perſecuted each other for his ſake which they both confeſſed to be their God and Savior, even to their own knowledge.

12 And in ſo doing they condemned their own faith, and to the utmoſt of their power they crucified the Lord of glory afreſh, and put him to an open ſhame, even before his filthy ſcoffing enemies.

13 Again, if a man ſhall come in the holy Name of our Lord Jeſus Chriſt, and ſhall declare many heavenly ſecrets which he hath received from the throne of glory:

14 If men which confeſs the ſame Jeſus, becauſe the things declared are contrary to their ways, and hard ſayings to their comprehenſions, ſhall therefore condemn them as deluſions and blaſphemies, and the ſpirit which ſpake them to be of the devil, in ſo doing they have fallen under that ſin of eternal condemnation, becauſe, as aforeſaid, they have crucified the Lord of Glory afreſh, and put him to an open ſhame, and have judged themſelves unworthy of everlaſting life, and have denied their own faith and hopes in him, thorow their deſpiſing that holy ſpirit which ſeals men up unto the day of redemption.

15 My beloved brethren, though any one beloved *Dalilah* reigning in men unto the death, tendeth to eternal condemnation, yet there are no actual ſins whatſoever but are pardonable, unleſs men commit them upon the account aforeſaid.

16 My ſpiritual brethren, there is a vaſt difference between the heirs of glory, and the veſſels of ſhame concerning this ſin.

17 The holy ſpirit of Chriſt Jeſus hath endued his elect with ſuch a mea-

a measure of light, though most of them know it not, that by vertue of that holy fire they are not onely preserved from that condemning evil, but are rather fearful they have or shall commit it.

18 But on the contrary, the desperate reprobate is so far from any kinde of fear in him concerning the committing of that cast-away sin, that when occasion is offered, he glorieth in it as the acceptable sacrifice unto his God, and yet knows it not.

19 Thus briefly I have touched upon the unpardonable sin against the holy spirit of our Lord Jesus Christ, whose very saying onely makes a sin pardonable or unpardonable, because he is Truth it self, and cannot possibly lie: *Verily I say unto you, all sins shall be forgiven unto the children of men, and blasphemies wherewith they blaspheme; but he that blasphemeth against the Holy Ghost shall never have forgiveness, but is culpable of eternal damnation, because they said he had an unclean spirit*, Mark 3. 28, 29, 30. You blessed ones, know who it was that spake those words.

CHAP. XI.

1 *Of the true nature of Infiniteness.* 2 *Wherein it lyeth, viz. in the not knowing its beginning or ending.* 3 *Infiniteness and Finiteness are uncapable of equal glory.* 4 *Against all true reason that there should be three persons in the Trinity.* 5 *Christ and the Father one undivided God-head.* 6 *Denying Christ to be the onely God, is Antichrist.* 7 *How Prayers are heard.*

IN the next place from the Holy One of *Israel*, I shall demonstrate the absurdity of that error of Trinity of Persons in the unity of God-head.

2 My beloved spiritual brethren, if the divine Majesty should contain of three distinct persons in coequal God-head glory, and each person be uncreated and eternal of it self, then in stead of those Names of Father, Son, and Holy Ghost, they would of necessity be three Fathers onely.

3 Because you know, that if the person of a Son or Holy Ghost were created or begotten, or proceeded from a Father, then it is contrary to all sober sense or reason, that the persons of Son and Holy Ghost, should either be co-equal with the Father, or eternal of themselves.

4 Moreover, if the persons of Son and Holy Ghost proceeded from the Father, then they are but finite created glories, and in degree lower than the Father.

5 You that are ſpiritual know, that that which received its beginning from another, could not poſſibly be made equal with that which was eternal of it ſelf.

6 Uncreated incomprehenſible infiniteneſs, was capable to tranſmute it ſelf into a lower condition for its own tranſcendent advantage in the ſpirits of his elect, but it was utterly impoſſible for him to create infinite, incomprehenſible beings, to become coequal in Godhead wiſdom, power, and glory, with himſelf.

7 Uncreated glory is ſo unutterably infinite, that it is uncapable to comprehend the height, length, breadth, or depth of its own eternal excellencies.

8 If this ſaying ſeem ſtrange unto any man, as to cauſe him to think it ridiculous, or diſhonorable to the Creators glory, unto that man I poſitively affirm, from the ſpirit of Truth, that it is ſo far from any kinde of diſhonor unto the divine Majeſty, that on the contrary all the variety of ſpiritual joys or heavenly pleaſures for himſelf, or elect-men and angels, conſiſts onely in his perfect underſtanding, that he cannot poſſibly know any beginning or ending of his glorious excellencies.

9 To know the beginning or ending of it ſelf, you know cauſeth nothing but ſorrows, rather then joys:

10 So likewiſe on the contrary, not to know any beginning or ending of it ſelf, muſt needs occaſion nothing elſe but raviſhing everlaſting joyes.

11 Thus you which are ſpiritual may clearly ſee the falacy of the three perſons and one God, ſpoken of in *Athanaſius* Creed: you know that infiniteneſs and finiteneſs are uncapable of equal glory.

12 Alſo you know, that if there ſhould have been three perſons eternally of themſelves, there could not poſſibly have been any Son or Holy Ghoſt at all, becauſe a Son or Holy Ghoſt proceeds from a Father, and not, as beforeſaid, from themſelves.

13 Moreover you may underſtand, that if it ſtood to any true faith or ſober reaſon, that there were three perſons eternally of themſelves, yet they of neceſſity muſt be three Fathers onely, and ſo agreeing together, two of thoſe Fathers muſt be tranſmuted into a Son and Holy Ghoſt by the other Father, or from themſelves, to make up this confuſed Trinity, proceeding from the Literal-mongers of this vain-glorious periſhing world, or conſcientious non-commiſſionated men, which would compel Words to become Perſons, having no poſitive

poſitive record to prove any ſuch three perſons throughout the whole Scriptures, but the contrary altogether. *My glory I will not give to another, ſaith the Holy One of Iſrael*: Jehovah *our ever-living Jeſus, God onely wiſe, bleſſed for ever and ever, honored onely from his elect men and angels.*

14 My ſpiritual brethren, you know that the Lord Jeſus Chriſt hath not onely the God-head Titles in Scripture records, but alſo all the glory from men and angels was attributed unto him in the body of his fleſh: *And let all the angels of God worſhip him*, Heb. 1. To worſhip, honor, magnifie, or adore man or angel, is not that giving glory to him, or glorying in him?

15 Doth not all ſuch kinde of divine worſhip, honor, or glory, belong onely to the Creator? and doth not the Holy One of *Iſrael* poſitively ſay, *that he will not give his glory to another?* what ſober, ſenſible man then that hath any ſpiritual light in him, dares ſay that Chriſt and the Father are not one undivided perſonal being, ſeeing all glory in heaven and earth was given unto him onely?

16 Again, ſeeing God hath ſaid *that he will not give his glory to another*, and yet all his glory was given unto that Man Chriſt, do not thoſe Trinitarry Literal-mongers call the divine Majeſty a liar to his face, which deny Chriſt Jeſus the Lord of Glory to be *that Everlaſting Father?*

17 Doth not the Father give all glory to the Son in Scriptures, as well as the Son gives all glory to the Father? who art thou then that divideſt them into three perſonal beings, preſumptuouſly taking upon thee to ſhare the infinite glory of the Holy One of *Iſrael*, ſeeing his glory he will not, no nor cannot give to any other diſtinct perſon?

18 And what art thou then but that Antichriſt and utter enemy unto thine own ſoul, and a deceiver of thoſe which are deceived by thy literal wit, which ſaith, That Chriſt was onely an extraordinary Meſſenger ſent forth by the moſt high God to do his will; or that Chriſt was onely a God, and not the God; or that Chriſt onely had the Titles of the divine Majeſty put upon him for a ſeaſon, that he might become a fit Mediator between God and man, but there was another Father above him that ſent him, abiding in the higheſt Heavens, unto which he was fain to cry out for help in his need.

19 My ſpiritual brethren, if men ſo acute in the letter can attain to underſtand this one thing in Scripture Record, then thoſe ſayings of Chriſt, or Son, and ſuch like, will be no ſtumbling-block in their

way

way concerning Christs Father. You know that the Lord Jehovah saith, *Because there was none greater than himself, he swore by himself*, concerning something that was in his minde to bring to pass: the thing is this, that God of Glory that was compelled to sweer by himself for the exaltation of his own greatness in men and angels, because there was none beside himself, therefore he glorifieth himself alone.

20 Again, because none could humble or exalt him but himself, therefore he alone first exalts himself by an oath, that he might be the more admired at of all that know him; after that he abaseth himself a little lower then his angelical creatures in respect of death, that by vertue of his infinite humility in flesh, his glorious Godhead might in that personal manhood exalt it self in a new and wonderful way, far above all Gods, heavens, angels, and men.

21 Wherefore concerning the Scripture saying, *The Lord said unto my Lord, sit thou at my right hand until I make thine enemies thy footstool*, that is, the everlasting Father speaking to himself in a two-fold condition, or God the great Jehovah in the height of his glory exalting himself over all opposition in his creatures, in the lowest appearance of a creature himself.

22 Again the Lord saith, *He will set his King upon his holy hill of* Sion: And God saith, *O God, thy throne is from ever and ever, wherefore God, even thy God, hath anointed thee with the oyl of gladness above thy fellows.*

23 My beloved brethren, is there any more then one God and King of Glory perpetually sitting in the midst of the Throne of the highest heavens?

24 Is there any more then one God and King, spiritually sitting upon his Throne of *Sion*, or souls of his redeemed ones?

25 Is not this one God in his Throne above, and in his Throne beneath, Christ Jesus our Lord?

26 If this be granted, which none can deny but filthy Atheists, over-wise Literalists, or very weak Saints, I would fain know from any man under what kinde of Trinity soever, who that God and King was, unto which God said, *I will set my King upon my holy hill of* Sion. *O God thy throne is for ever and ever?*

27 If there be but one God and King of *Sions* glory alone, then there cannot be a God, and God or a King, and a King of eternal glory: If this be not good sense, let me be reproved with better.

28 Again, hath God any other King to exalt upon *Sions* holy hill

but

but himſelf, or to ſit on the right hand of all Majeſty, Wiſdom, Power and Glory, in the perſonal preſence of his mighty Angels, *Moſes*, and *Elias*, but himſelf?

29 Who then is that moſt high and mighty God and King of *Sions* glory, or that ſpiritual All in All, or that Alpha and Omega, or that Father, Son, and Holy Spirit, but our Lord Jeſus Chriſt in immortal glory it ſelf?

30 Thus you that have any true light of life eternal in you, may clearly ſee that the Holy One of *Iſrael* which ſwore by himſelf, to himſelf, for his own further exaltation, by the ſame rule he may change his glorious condition into fleſh, and having humbled himſelf to himſelf, he may cauſe his humanity to ſpeak, pray, or cry, unto his divinity within him, or unto his own ſpiritual charge committed unto his angels without him, for a further manifeſtation of his unſearchable wiſdom, power, and incomprehenſible glory in ſhame and weakneſs, as well as in power and glory, as aforeſaid.

31 Is any thing hard or impoſſible for an infinite Creator to do, when his glory moves him to do it?

32 Again, did not his infinite power, wiſdom, and glory more abundantly appear in the loweſt abaſing himſelf in the viſible ſight of elect men and angels? why then ſhould it ſeem ſtrange to any ſober wiſe man, that the everlaſting Father ſhould be clothed with fleſh and bone, as with a garment?

33 Or that Chriſt Jeſus ſhould be both God and man in one diſtinct body glorified, there is none but Chriſt, none but Chriſt; no other God but that man Chriſt Jeſus our Lord, if men or Angels ſhould gainſay it.

34 Though this may ſeem ſtrange unto many at preſent, yet they onely are eternally bleſſed that are not offended with this ſaving truth, but are made obedient unto this crucified and glorified Jeſus.

CHAP. XII.

1 *To own or believe any other God but Chriſt, is a curſed lie.* 2 *Who are the deceived perſons.* 3 *Concerning the true knowledge of God.* 4 *The deceivers of others under conflicts of minde, deſcribed by many and various expreſſions.*

ALl the Divine Titles of the Holy One of *Iſrael*, made over to the ſecond man the Lord from Heaven, and is not the Fathers Throne inveſted upon his perſon? and is not all ſpiritual honour, praiſe,

praiſe, and glory, commanded to be attributed unto him by men and angels?

2 And is not all the fulneſs of the Godhead dwelling in him bodily, and from his fulneſs onely do we not all receive, and grace for grace, if we have any grace at all ruling in us?

3 And is he not the Redeemer of his beloved people with his own blood? and is he not the Judge of quick & dead? and was not all things made by him, and for him? and was there any thing made that was made without him? and was he not before all things, and do not all things conſiſt in him? and are not all things upheld by that Almighty word of his holy Spirit onely?

4 Seeing theſe are undeniable words of Truth it ſelf, do not all thoſe men that own any other God, or Father, or Creator, above, before, or beſides our Lord Jeſus Chriſt, deny the Holy One of *Iſrael*, and imagine a curſed lie, and bow down to that curſed Idol of their own invented words onely, utterly denying that honor and glory due unto Jeſus Chriſt the Creator himſelf?

5 *Who is a liar, but he that denieth that Jeſus is that Chriſt, the ſame is that Antichriſt that denieth the Father and the Son. Whoſoever denieth the Son, the ſame hath not the Father: he that hath the Son hath that life, and he that hath not that Son of God, hath not that life: he that believeth in the Son of God, hath the witneſs in himſelf: he that believes not God, hath made him a liar, becauſe he believed not the record that God witneſſed of that his Son, and this is the record, to wit, that God hath given unto us eternal life, and this life is in that his Son. But ye have anointment from that Holy One, and know all things.* Theſe literal words of truth are in the Epiſtles by St. *John*. *All things are given unto me of my Father, and no man knoweth the Son, but the Father, neither knoweth any man the Father but the Son, and he to whom the Son will reveal him*, Mat. 11.

6 Some deceived perſons ignorantly hold forth a falſe God, or Trinity, which ſay, that the infinite Majeſty is a vaſt bodileſs ſpirit; alſo they call their God by a twofold name or ſpirits, a Spirit Father, and a Spirit Son, and theſe ſpirits they ſay are in their ſpirits, and ſo theſe three ſpirits being one eſſence, make up their imaginary Trinity in Unity.

7 Theſe are thoſe which affirm, that there is no other God, or Father, or Creator, but what is inviſibly living in the Creation, or in the creatures onely: and if you ſoberly ask them whether there be a Crea-

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tor, and concerning the true knowledge of any such Creator, you shall receive such like answers as this is:

8 The Creator is an infinite incomprehensible Spirit, essentially filling all things and places; or they will say, that a creature is utterly uncapable of any knowledge of the Creator himself, but within the creatures onely; or else they will tell you, that not to know the Creator, is the greatest knowledge of a Creator.

9 Again, you shall have such confusion as this from some of these high flown Atheists, the Creator is all things, and yet he is nothing at all, and is every where, and yet he is no where at all.

10 If a man shall reply and say, Nothing is nothing: but if you grant a Creator, he must be something as well as his creatures, or else there can be no Creator at all.

11 Further, if a man shall say the Creator must of necessity be some glorious thing, which is infinite in it self, and distinct from all creatures, as well as the creatures are distinct from one another, or else you utterly deny a Creator.

12 Then these men will say, What is your Creator you pretend to know, and where is his residence, did you ever see him? or such like.

13 If a man shall reply, That the Creator is an incomprehensible glorious person in the form of a man, and that by vertue of his brightness he fills heaven and earth, angels and men spiritually or naturally, onely his ever blessed person is resident on a throne of infinite glory, in but one place at once, as the person of a man is in this world.

14 Then these men are ready to villifie such a Creator, as a simple weak thing; or else they will say, this is to confine an unknown infiniteness into a creaturely substance, and such a God of a bodily appearance any way like unto themselves in the least, they utterly abhor: but as beforesaid, a wonderful God, which is uncapable of ever being seen or known by the creatures, such a non-sensible infinite nothing, all vain-glorious men delight to own, who love darkness rather than light, because their deeds are evil.

15 Another sort there are of these men, which appear more angelical then the rest, these are those which are full of expressions of *heavenly Raptures*, through a supposed union with a Father and Son within them onely, and *various Songs*, which they call *Spiritual breakings forth in them*; unto which hymns or natural songs mixt with many spiritual expressions in meeter or otherways, they bow down their souls, and ignorantly say *it is the Father breathing forth those*

fleshly ballads through their mouthes. Moreover, if these notional flashes shall see any of their own fancies lying under a wounded spirit, and through some extraordinary guilt crying out, they have that fire of hell burning in them, and are those devils which are under eternal damnation already.

16 Further, though their condition be like unto *Cain*, through the eternal absence of the spirit of God speaking peace unto their outcast condition; yet when these notional flashes shall come to visit their friend in this his horrid unutterable pain and shame, they will speak such like empty speeches are these.

Come, come, it is very good for you, that you should be thus afflicted, it is a token of the fathers love unto you, he will bring all men and women into your condition more or less, that the glory of his mercy might shine over all: or else they will say, *'tis the Fathers love in darkness appearing unto you, if you could but see it.* Further they will say unto their hopeless friend, *wherefore do you thus torment your own soul? there is but one pure being, and all our spirits came forth from this Father of Spirits, and in the end we shall all be swallowed up into the eternal being again: wherefore then do you talk so much of eternal damnation, or call your self a devil, making such lamentation for your sins, as if you could possibly be divided from your Fathers love, or cast out of his glorious presence, I boldly affirm unto you it is no such matter; for there are no such devils, or damnation, or sins at all, but in the esteem of men deceived so to think by their fellow creatures, which ignorantly lord one over another, from some blinde opinion in them; wherefore our counsel is, that you would hearken no more unto vain thoughts or motions, or imaginations within you, or words from any creature without you, as to become so weak or foolish to trouble or torment your self, seeing there is nothing in us but God onely in variety of appearance. Furthermore, do you not know, that he is all in all, what then is there besides himself? Comfort up your despairing self therefore, and understand that it is the spirit of the Father only appearing in you, sometimes in light and love, and sometimes in death, darkness, or seeming wrath or envy, in the end you shall finde that all visibilities are but meer forms, shapes, or shadows; and that all invisible operations of seeming contrariety, was the Father onely, who is the first and the last, and there is none beside him.*

17 Again, if a more grosser sort of these Trinitary-mongers, or rather fleshly Atheists, shall come to visit their friend in the condition beforesaid, they will endeavor to comfort them or smooth them

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up with these, and such like expressions: *Friend, what is the matter with thee? or what is there that should cause thee to be so full of fears or trouble of minde? thou feareſt where no fear is, thou art like unto a child or fool that is frighted with their own ſhadows, or elſe thou art mad and wanteſt a Chyrurgeon to let thee blood, that the devil, damnation, ſins, or ciphers, may flie from thee.* Further, they will say unto their wrathful friend, *Let not that called ſin in the leaſt trouble thee, but rather let it be thy glory, becauſe there is none in ſuch bondage, as thoſe that are ſo nice or ſcrupulous concerning ſin. Sin, what is ſin or ſins in us? are they any thing elſe but ſo many ſeveral Stars or Angels in us? Art thou not worſe then mad therefore, to be troubled with the variety of thy Fathers brightneſs appearing in thee, though in ſeeming darkneſs?*

17 Again, if none of these or ſuch like curſed ſpeeches take effect with their deſpairing friend, then out of Atheiſtical madneſs they will say unto one another, *That he is an aſs and a fool for making ſuch a noiſe and trouble to his friends as he doth, when he will he may help it with eaſe; ſure it is ſomewhat doubtful that he diſſembles with himſelf for ſome by-end, to bring his friends into publick ſhame amongſt their religious adverſaries?*

18 My beloved ſpiritual brethren, this is the end of ſuch comforters, and their helliſh counſel unto their friend under preſent wrath. O will not *Jobs* comforters riſe up in judgement, and condemn all ſuch wretched counſellers as theſe are, at the viſible appearing of our Lord Jeſus Chriſt with his mighty Angels?

19 Another ſort of empty comforters will ſay unto this their deſpairing friend, *Brother, how is it with you? do you earneſtly pray unto the Lord to forgive you your great tranſgreſſions committed againſt him? or are you heartily ſorry for all your evils? or are you willing to be prayed for when the Saints ſhall meet together? or ſhall we ſet a day apart of faſting and humiliation before the Lord for you? or are you not guilty of ſome ſecrets ſins, lying heavy upon your conſcience, becauſe you do not diſcloſe them, through which the prayers of the Saints are not anſwered? certainly your ſins are not ſo great, but if you confeſs them and forſake them, they are pardonable: cry therefore mightily unto the Lord day and night, we alſo will do the like, that your wounded ſpirits may be heal'd: but it may be you have comitted ſome ſuch horrible wickednes that God will not ſuffer you to be in peace, though you cry never ſo much or long unto him, until you are made to deſire his Saints to lay open your rebellions before him in publick or private, zealouſly faſting and crying*

unto him with a loud and bitter voice, that this ſort of ſoul deſpairing ſins, or devils, may be caſt out of you: or it may be you have committed ſome ſecret action of murder, buggery, or ſuch like, and therefore the Lord will neither anſwer our prayers or your own, or ever ſuffer you to be in peace more, until you are cut off by the hand of the Magiſtrate; therefore that you may be delivered from the wrath of God upon you, and die in peace, our counſel is that you will hide none of your rebellions committed againſt the Lord or man.

CHAP. XIII.

1 *Of the language and conditions of two ſorts of men and women.* 2 *The one elected unto Glory, the other rejected unto ſhame.* 3 *The Prophets declaration thereupon.*

IN the next place I ſhall ſpeak of two ſorts of men and women, the one elected unto glory, the other rejected unto ſhame; or which have committed the unpardonable ſin againſt the holy Spirit through reprobation, and which hath not through election, yet both of them may continue under deſpair to their lives end, for the manifeſtation of the prerogative will or pleaſure of the Creator over his creatures, and who art thou that dares diſpute againſt it?

2 My ſpiritual brethren, if an elect veſſel hath been left to commit adultery, buggery, murder, or ſuch like, and lyeth under deſpair, and if he hath not fallen under theſe ſerpentine ſtinging evils, but is wounded in ſpirit, through a continual fear of being overcome through temptation, to commit it one time or other;

3 Or ſuppoſe he is full of blaſphemous thoughts againſt the Creator, through which there is a continual fear in him of eternal damnation, yet there is ſo much light of life in him ſecretly upholding his bleeding ſpirit, that if you diſcourſe with him concerning his condition, he will uſually utter theſe, or ſuch like words:

I know God is able to paſs by all my rebellions againſt him, but I fear he will not: Or he will ſay, *Do you think that if God did purpoſe to ſhew mercy unto me, or had ever any thoughts of love unto my poor ſoul, that he would ſuffer me to do thoſe deteſtable evils againſt nature it ſelf, beſide my inward dreadful temptations againſt himſelf?* Again they will ſay, *I cannot believe that ever any of the beloved of the Lord were ever under any ſuch ſtrange temptations, or deſperate thoughts againſt the Lord, or againſt my ſelf, my wife, my children, or relations, as I am?* Again they will ſay, *When I finde any motion of deep ſorrow in me for all my rebellions,*

bellions, and a full reſolution by the power of the Lord to forſake them, and a deſire to love the Lord in hope of his mercy, or to praiſe him for his preſerving me under all paſt dangers, then immediately I am ſubject to the moſt fierieſt temptations of all; therefore what hopes can there be for ſuch a one as I am? I fear hopes or deſires concerning me is but vain, ſure my condition is as bad, if not worſe than Cain, Balaam, Judas, *or any ſuch like.*

4 Notwithſtanding theſe and ſuch like hopeleſs expreſſions, yet if they finde a man that experimentally underſtands the ſadneſs of their condition, they are apt to deſire that man to intreat the Lord for them.

5 Again, what ever befalls them, they have this property abiding in them, that if you ſpeak of the Creator, you ſhall never hear them ſpeak evil of his moſt glorious perſon, nor endure to hear any one blaſpheme his holy Name; but on the contrary, in the very depth of their deſpairings, they will ſpeak honorably of the Holy One of *Iſrael*, and juſtifie him in all his proceedings towards them or any other of his creatures.

6 The truth is, this is that repentance or godly ſorrow in them, proceeding from the Holy Spirit, and that moſt acceptable ſpiritual ſacrifice that can be offered up unto him, if the wounded ſpirit did but know it.

7 An elect veſſel under fear of the wrath to come, hath this property in it alſo, that it is both ready and willing, if it be perſwaded that the Lord will ſpeak peace through the mouth of any man or woman unto its poor ſoul, even to walk unto the ends of the earth, to hear the voice of the Lord in that creature.

8 Another true teſtimony in a choſen veſſel is this, notwithſtanding his preſent hopeleſneſs of mercy in reference to his former rebellions, yet his ſoul through the ſecret love of God by his own light in him, is not onely fearful of further temptation unto evil, but it doth alſo abhor all kinde of iniquity whatſoever, upon the account of its contrariety againſt the Divine Majeſty, and is full of longing after perfection, whether it be through life or death.

9 Again, another infallible teſtimony of an experimental wounded ſpirit is this, if out of bitterneſs of ſpirit they open their ſorrows unto their ſuppoſed or real friends, they will oftentimes ſay theſe, or ſuch like words:

O wretched creature that I am, ſure never any one rebelled againſt ſuch light

light as I have done; I have been ſo raviſht ſometimes with the preſence of the divine Glory ſhining into my poor ſoul, that I thought I had been unmoveable for ever, and yet in a little ſeaſon through remembrance of former iniquities committed againſt ſo glorious a Majeſty, or new temptations againſt ſo gracious a Father, I am ſo full of burning horror of confuſed darkneſs, as if never any true light of life had appeared in me:

10 Again, through a ſtrong deſire of knowing of the ſecret purpoſe of the Creator towards them, they will ſay:

O that I never had been born, or that I had been a toad, or any other created being, but a man; or that, *that God which gave me a being, would finiſh my intollerable ſorrows through my everlaſting diſſolution: Or if I muſt periſh, O that I were in it, that I might know what I muſt truſt unto, for I think I ſhould finde more eaſe then now I do: or if it be thy pleaſure neither to let me know it, nor know it not, O give me ſtrength to bear it, and leave me under the hotteſt wrath that thy fury can adminiſter unto me.*

11 Theſe and ſuch like bitter lamentations, are the elect beloved of the moſt high God ſubject unto, which are left under a deſpairing condition upon what account ſoever: A man may bear any natural ſufferings whatſoever, becauſe he knoweth they will have an end; but a wounded ſpirit who can bear, not knowing any end thereof?

12 It is thou, O Lord Jeſus Chriſt, which wounds the ſouls of thy redeemed ones, through thy ſpiritual abſence, and it is thou alone muſt heal them with thy glorious preſence.

13 It is not in the power of men or angels, if they could weep rivers of blood, or could ſubmit for a ſeaſon to bear the ſame wrath in their own ſpirits, that can move thee in the leaſt to releaſe that wounded ſoul whom thou loveſt as thine own ſelf, until the fixed time thereof, which is onely known to thy ſelf, that thou alone mayſt have the glory of all thy love tryals.

14 O empty vain men, who ever you are, which meaſure the unſearchable wiſdom of the Holy One of *Iſrael*, by your own lying imaginations, and by your blinde reaſon think to perſwade the unchangeable God with goodly words to walk out of his own way.

15 And becauſe your vain ſpirits are upon any occaſion ſubject to change, you think the unchangeable God is like unto your ſelves, and may change alſo, and ſo either for ſilver, or honor, or both, you combine together as one man to publick or private meetings, to cheat one another with flattering ſpeeches, and call it the pure worſhip of God, being

being ready to condemn all that come not to it, as ungodly men or hereticks, though in their dealings be.ween man and man, they are seven times more righteous than your selves; and in obedience unto the Lord Jesus Christ, are subject to all civil Authority for conscience sake, by suffering under them, leaving all vengeance unto the Lord, who hath said, *Vengeance is mine, and I will repay it.*

CHAP. XIV.

1 *A moderate Discourse concerning Civil Wars in a Kingdom.* 2 *The peoples subjection to the Laws.* 3 *Wherein several Objections are answered.* 4 *Many things of very great consequence seasonably declared.*

IN the next place give me leave to take notice of this, that I do not account those men truly rational, which say there is no God but Nature onely;

2 Or which say, that God is onely an incomprehensible formless Spirit:

3 Neither do I account them spiritual or rational, which confess an infinite being of beings, and yet deny the creature to be a creature, and the Creator to be the Creator; my meaning is this, which make no difference between the glorious Creator, and the poor empty creature, but affirm the divine Majesty of glorious purities to have his abode in all impure spirits.

4 Though God is the life of all sensible or insensible living beings by vertue of Creation, yet I positively affirm against men or angels, that neither heaven, earth, angels, nor men, are capable of the *In-dwelling Essence* of his holy Spirit, but his own person onely.

5 Again, I do not account those men truly spiritual or rational as yet, which pretend to know themselves to be personal living beings, and yet deny the personal God of all infinite glories.

6 Moreover, though men speak like Oracles, and seemingly appear to be innocent as Doves, yet if they say there is no God but within this world onely; or if they confess a God upon the Throne of his Glory in another world, if they say he is three persons in co-equal Godhead glory, or in degree one above another; or their Spirits are in one personal Majesty, or any such like confusion concerning the one personal being of our Lord Jesus Christ:

7 From his unerring spirit I declare, that none of these are the men that I account spiritual or rational grounded men, what ever good

good thoughts they have of themselves, or one of another; wherefore if there be any sober rational man in the world, come let us reason together.

8 What though thou and this present Civil Powers, to your own thinking, and full resolution of equal good to the three Nations, did engage together against the former Powers, as enemies to the common good, and did purpose by Gods assistance to establish such a Government for the peoples good, that the like could not be parallel'd in the world; what ever you intended by Covenants or Engagements, I would fain know whether you are any more then creatures? And if you grant me that rational truth, then in the next place I would know whether any man hath sufficient power in himself to continue one minute in his resolution, though never so solemnly engaged?

9 Again, if it should be replyed, thus reasoning: All Covenants made in the presence of God, or between man and man, are of none effect; no, that doth not follow, for the Moral or Civil Law is very good in it self, and was added for transgressors; but whosoever hath the true love of God in him, that man hath no need of mans law to be his rule, but he is a law unto himself, and lives above all laws of mortal men, and yet is obedient to all laws.

10 Again, I declare from the God of all truth, that no rational wise man, unless God himself by infallible grounds had declared it to him, dares enter into Covenants or Vows, to make a people more happier then they are, by a sword of steel.

11 I confess that Civil Laws are just and good in themselves, and according to equity all men are alike liable to the Law: but this I would fain know from any sober man in this world, if he were guilty of the Law in what kinde soever, whether he would not rather live then be put to death?

12 Or if he were troubled with guilt of innocent blood, and breach of oath with faithful friends, would he not say in his spirit being in a place of power, What advantage will my life be unto the dead wronged by me, for want of power from above to have prevented it?

13 Or what profit would my blood be unto the living friends of him that is dead? my life cannot possibly yield any true peace to the living any more then the dead; therefore O let me live, that I may do what good I can, seeing what is past cannot possibly be recall'd.

14 Again,

14 Again, if Magiſtrates act any unjuſt things in their places, is any man ſure that another Power ſhould act better? Do not men that ſeem to be very ſober, juſt, and wiſe, oftentimes ſecretly act moſt unjuſtly of all, when exalted into high places?

15 But ſome may ſay unto me, If we had had that we fought for, we ſhould have taken ſuch a courſe, that no unjuſt Magiſtrate ſhould have continued long in his place, without being called to an account.

16 To this I anſwer: Truly my friend, the heart of man is ſo deſperately wicked, and places of Authority ſo full of fleſhly ſnares, that men are apt to act unjuſtly, if they die for it at the years end.

17 Is there not a Law of death without mercy againſt murther, and was there almoſt ever murthers committed more then now? where then is the power in the Law to prevent it?

18 Is there not a Law of death alſo againſt thoſe which are taken in Adultery, or ſuch like uncleanneſſes, and is there not more Adultery or ſuch like committed, then in former Ages, when there was no Law of putting men to death; where then is the power of the Law to prevent natural or unnatural luſts?

19 Is there not a Law of death againſt Robbing on the high-way, breaking up of houſes, and ſuch like, and was there in many ages ſuch houſe-breaking, and high-way robbing as now there is, even by many men of very good eſtates; where then is the power of the Law to make an unjuſt man to do that which is right unto his neighbor?

20 Again, as beforeſaid, the heart of man by nature is exceeding full of pride, envy, luſt, and ſuch like wickedneſs, that they are apt to commit it ſo much the more, if men ſpeak againſt it, or make laws to prevent it. If men think this ſtrange, or queſtion the truth of it, if they know their own heart, and that God that preſerves men from theſe evils, they would then know this to be as true as God is truth.

21 If it be ſo, ſome men may ſay, What need there then be any Law at all?

22 For a juſt man there is no need of any Law as aforeſaid, but for a godleſs; the moral Law of *Moſes*, and the Civil Law of Magiſtrates are very uſeful in ſeveral reſpects; *for where there is no Law*, as the Scripture ſaith, *there is no Tranſgreſſion*: but devils cloathed with fleſh, blood, and bone, do want a whip, and is there any ſo fit to ſcourge them withal, as their own Laws? wherefore the Laws of

God and man are useful to convince and condemn the wicked, but not to convert them.

23 Again, you know the Civil Law is also useful to defend an upright man from the violence of a wicked man, it being instituted for that very end, that as beforesaid, he may be justly condemned in his own conscience by his own law, for acting cruelty upon him that was always ready to do him good.

24 Though I thus write in the true defence of the Civil Law, with the obedience due unto it, sure I am that a merciful man, in stead of taking advantage of the law for the imprisoning, or the cutting off the most wickedest of men, if it be possible, he will rather overcome him by love. O that all the chosen of God knew but the power of Love, Patience, Mercy, or Forgiveness to men that are averse unto all good!

25 If you which are offended with the Civil Magistrate did but understand, what equal good soever was intended by your combinations together; or if your intended good of rest and peace had been attained unto through your establishing false Laws in a golden ballance, by load-stone Magistrates of your own chooſing, in stead of such a glorious happiness as you have imagined as beforesaid, through the desperate wickedness of the men of this age, is it not more probable the quite contrary would have ensued?

26 I pray you what were the acts of the *Sodomites* when they became all Magistrates through an equal general ease, from a mighty fulness of bread, and such like: if you have any spiritual faith in you to believe the Record, read the first chapter to the *Romans*, and there you may see the effects of this your natural wisdom of general happiness to the Creation, or Nations.

27 Again, because of the endlesness of mans reasoning against that innocent peace of Conscience, and joy in the Holy Spirit full of glory, belonging unto all those that are made obedient to this heavenly Rule; therefore I shall write a little further concerning this needful point.

28 If this Golden Rule be general, and without obedience to it no man can enjoy true peace, some men may say unto me, Are the Magistrates excluded from obedience to it, because they are Law-makers?

29 From the Holy Spirit of our Lord Jesus Christ, to this I answer: It is impossible for any Civil Magistrate to be obedient to this

this Rule, becauſe you know then, that he could not execute juſtice upon any man upon what account ſoever.

30 Again, whether a Magiſtrate be a juſt or unjuſt perſon, yet you may know, that upon a civil account, he repreſents the perſon or place of the righteous Judge of quick and dead; wherefore according to his obedience or diſobedience unto his commands, he ſhall be rewarded in this world, or that to come; Therefore know, that ſince the God of glory clothed himſelf with fleſh and bone in the form of a man, to kill, or conſent to murther the Head Magiſtrate, it is as if thou hadſt murthered the King of Glory himſelf.

31 Though nothing comes to paſs by chance or fortune, but by the Providential Decree of the moſt High God, yet no man can be cleared in his Conſcience from the guilt of innocent blood all his days, if ſecretly or openly he ſhall conſent to kill the Ruler of the Nation, without an immediate command by voice of words from the God of heaven and earth.

32 Suppoſe the former Governors of theſe Nations were guilty of much innocent blood, and ruine of Families, by their *Spiritual Courts* ſo called, and through their imaginary wiſdom, *Lucifer*-like, ſate in the throne of God, commanding men to worſhip their inventions, triumphing over all tender Conſciences which could not bow down to their Egyptian Calves; and yet what ſpiritual or ſober rational man can blame thoſe men for their willful bloody-mindedneſs, ſeeing a blinde fiery zeal moved them to it, in reference to the worſhip of their God?

33 If any of them through covetouſneſs of ſilver or honor amongſt earthly Princes, did onely pretend a Divine Worſhip, and through ſecret envy to thoſe which could not obey their commands, did ruine men to the utmoſt of their power, through thoſe Jeſuitical Councellors who were Atheiſtical, can any ſober man imagine or think that thoſe men were not oftentimes convinced of hypocritical irrationality, beſides a ſecret fear of eternal vengeance, notwithſtanding all their fleſhly glory, through which they were ſtrengthned in their ſpirits, to flatter themſelves up with vain hope that there was no God at all; or if there was any God, to cheat themſelves with a conceit that it was irrational cruelty, for a man to think that the Creator could be ſo unmerciful, as to create men for eternal damnation, in reference to momentary infirmities which their frail natures could by no means prevent.

34 Again, if thou which thus reasoneſt didſt truly underſtand, that thou hadſt no power in thy ſelf to withſtand theſe natural evils beforeſaid, thou couldſt not poſſibly then commit them; but this is hid from thine eyes by the ſecret wiſdom of the moſt High God, that thou mighteſt clear his divine Juſtice, in reference to thy former cruelties, with everlaſting thoughts, that thou mighteſt have done otherwiſe when thou waſt in thy earthly pomp if thou wouldſt.

35 If the God of Glory ſhould neither recompence men in this life, nor in that to come, for all their wilful vain-glorious bloody cruelties, which they think they could prevent if they would, then indeed theſe ſeeming wiſe men may juſtly ſay, if there be a God, he is ſo far from any ſpiritual equity, that he falleth ſhort of all rational equity whatſoever.

36 Another infallible demonſtration of the truth of this writing, is this, that though many writings extant are more accute in form of words, yet throughout this Book thou ſhalt finde no point abſolutely contradicting it ſelf, nor one another.

37 Again, another teſtimony of the truth of this writing, is this, That it diſcovereth the vanity of all formal or irrational opinion in man concerning God, Worſhip, Angels, Devil, Sin, Heaven, or Hell.

38 By this infallible Rule alſo thou mayeſt know, that this Epiſtle proceeded from a ſpirit infinitely above all kinde of reaſoning in man or Angels, becauſe it alloweth no man, upon what pretence ſoever, to murther one another, or to ſit in Gods throne to cut off the Head Magiſtrate, or to rebel againſt him with a ſword of ſteel, or to ſpeak evil of him, or deſire evil unto him.

39 Moreover, though this Book was penn'd by the hand of a ſinful man, yet by this undeniable Argument thou mayeſt know it proceeded from that Spirit that cannot be deceived; becauſe it denies all power in man or angel, as to be capable to act ſpiritual or natural good to one another, or to reſiſt ſpiritual or natural evil without a continued light proceeding from a ſpiritual body, too infinitely glorious to be eſſentially united to heaven, earth, angels, or men, yet this wonderful God is now for everlaſting abiding in a body of fleſh and bone; therefore not a bone of him was ſuffered to be broken upon the tree, or corrupted in the grave, onely his Godhead natural Life was left in this world for an everlaſting Conſolation unto thoſe that ſhall attain to believe that it was the unvaluable Life-

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blood of the onely Wiſe God himſelf, that was freely poured out unto death for the redemption from the power of ſin, and fear of eternal death, and for a dreadful witneſs at the Great Day againſt thoſe men that ſhall be left to their own unbelieving ſpirit, to viliſie the glorious God for abaſing himſelf into the likeneſs of ſinful mortals.

CHAP. XV.

1 *Of the Error of Errors in men, who ſay that there is no other God or Chriſt but in this Creation onely.* 2 *Several Objections and Anſwers concerning the death of the ſoul.* 3 *The light of Chriſt in man, is the inviſible image of God which puriſieth the inward filthineſs of the fleſh and ſpirit, and preſents the certain truth of an eternal life of glory or ſhame.* 4 *No need of a new birth, if there be a ſufficient light of Chriſt in generation to conduct to heaven.* 5 *Children cannot underſtand ſpiritual or natural good or evil, ſo need not Chriſts ſpiritual gifts in the womb for eternal happineſs.* 6 *A great error to believe that the eſſence of the eternal Spirit dwelleth in any man but in the Lord Jeſus onely.* 7 *Two marks of Reprobates.*

YOu that are truly ſpiritual may know, that there are many thouſands of Atheiſtical minded men and women at this inſtant, which are poſſeſſed with a ſpirit reprobated unto all inward and outward purity, out of which there is no redemption, what ever men ſhall vainly imagine to the contrary; onely their decreed time of eternal damnation in the ſight of eleſt men and Angels is fixed: Theſe are thoſe which ſay *all things comes naturally of themſelves*: Alſo they will ſay, *there is no beginning of any thing at all, but from all eternity all things were as you ſee, and ſo ſhall continue to all eternity.*

2 There are many of theſe men, which appear in Temples of Stone, or elſe where, as experimental ſpeakers of the everlaſting Goſpel, and are more accute in a ſeeming glorious language then moſt men.

3 Uſually they will talk of one pure being within all men onely; alſo if they branch forth this their pretended God, unto their deceived hearers, you ſhall hear them utter theſe or ſuch like expreſſions: *Brethren, be not ſo carnally minded as to think of a God in the form of a man ſitting in a Heaven above the Stars, but minde that ſpiritual God in the inviſible Heaven of your hearts.* Again they will ſay, *that ſpirit of the Father within you, is that God of love, beauty, vertue, with all variety of glorious perfections whatſoever, if you were but once acquainted with it; wherefore if fears of eternal damnation ſeize upon you,*

they

they are apt to say it ariseth from your ignorant conceivings of a God and a Heaven at a distance. Again, for mannaging of this their sophistry, that their deceit might not be perceived; they will treat upon these and such like Scriptures, *Christ in you the hope of Glory: know ye not that Christ is in you except ye be reprobates: as he is, so are we in this present world: the Kingdom of Heaven is within you: at that day shall ye know that I am in my Father, and you in me, and I in you: that they all may be one, as thou O Father art in me, and I in thee: Even that they may be also one in us: he that is born of God sinneth not.*

4 Thus they wrest these literal Scriptures to hide their fleshly glory, and subtile Hypocrisie, that their eternal vengeance may exceed all mens in this age, at the visible appearing of our Lord Jesus Christ with his mighty Angels.

5 You that are endued with a gift of spiritual distinguishing between perishing glittering words, and glorious things which are eternal, if you observe these sorts of golden sophisters, you shall finde that whatever scripture they treat upon they carry it in an allegorical notional mistery of nothing but meer empty words onely: As for example, if they speak of the persons of *Cain* and *Abel*, or of the persons of the bond-woman and her son, and the free-woman and her son, they will bid you look within you, and you may see them all there in seeming contrariety onely.

6 Again, if you observe these men, you shall seldom or ever hear them speak of any thing after this life: but they will tell you of a death and resurrection of man in this life, but as concerning this mortal soul and body of ours entring into the grave or death, and quickning again a new and glorious life, by raysing this mortal body into a glorified condition, in the visible sight of it self, and presence of a personal God, elect men, and Angels, in a kingdom of eternal glory, these are riddles or uncertain things at a great distance.

7 It is not a God, or Christ, or throne of eternal glory above the Stars, which no mortal man can make visible unto mens eyes, that will cloth men in plush-Jackets, and feed their bodies with dainty delicacies; no, no the infallible truth concerning a bodily resurrection of a purified spirit unto eternal Glory, and a personal appearing of an impurified soul unto everlasting shame, will yeeld no such Peacocks feathers, nor *Dives* dishes as those are: the Apostles and those of the same faith with them will one day personally appear again, to bear record unto this truth.

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8 My brethren, what difference is there between those men which glory of a God, Christ, Heaven, Word, Ordinances, and Salvation without them, and are ignorant of the teachings of the Holy Spirit within them, and those men which glory of all these heavenly things within them, and yet are ignorant of that glorious personal Majesty and Throne of immortallity without them?

9 Are not these men those hypocritical Pharisees, and Atheistical Sadducees, which indeavored to cover their nakedness with inward and outward leaves of rational words onely?

10 Do not all men which confess a Creator, conclude that his spirit is infinite, immortal, unchangeable, and eternal?

11 Doth not every man possess a distinct living spirit in his own body?

12 Is not every man a sinner, and subject to all manner of loathsome diseases of mortallity?

13 Wherefore if this one pure spirit of God himself was dwelling in the body of any mortal man whatsoever, is it possible, think you, that that man could be desirous after carnal copulation, or subject unto any kind of putrifaction whatsoever?

14 Who art thou then poor vain perishing clay, which boasteth of possessing of a most holy, immortal spirit within thee, and yet canst not enjoy any life of peace in the least, without a continual supply of fleshly carnalities without thee?

15 Again, art thou capable of possessing an infinite eternal spirit, which art but a finite piece of fading dust?

16 Art thou so vain in thy imagination, as to think that such a changeable piece of confusion as thou art, can possibly be capable to bear about thee that bright burning glorious spirit of the unchangeable God, whose glory is above all heavens, at whose power of a word speaking, all kinde of lights within this Creation are immediately subject to enter into silent darkness, as if they had never had any being?

17 Again, is not the glorious body of Jesus Christ in the Throne of the Father, the eternal Son of God?

18 And is not all the divine Godhead of the everlasting Father, living and raigning in him bodily?

19 And is this spirit any more then one spirit united unto that one body of glorious flesh and bone of our Lord Jesus Christ?

20 And is not all the treasures of wisdom hid in this Jesus onely,

and

and is it not from his fulneſs that we all receive grace for grace?

21 If we have any true light at all ruling in us, if this be truth, which none can deny but notional Atheiſts or bloody minded Formalliſts, what art thou then but that outcaſt angellical Reprobate which doth not onely divide the Godhead ſpirit of Chriſt Jeſus our Lord, but impudently affirmeſt, that thou and all of thy opinion, do poſſeſs the very Godhead ſpirit within you?

22 And not onely ſo, but like a Devil incarnat, as thou art, thou curſeſt thoſe that diſcovereth this thy horrible blaſphemy.

23 Again, thou which carrieſt thy God about thee where ever thou art, when thou haſt breathed out thy ſinful Soul, and all thy light or life, into ſilent duſt or death, where then is thy inward God and ſelf become?

24 But it may be thou wilt reply, and ſay, thy ſoul is immortal and cannot die: to this lying conceit of thine, I anſwer by way of Quere:

25 Doſt thou indeed believe any truth in Scripture Records?

26 If thou reply thou doeſt, then my Quere is this, whether thou thinkeſt that the ſoul of Chriſt when he was in a body of fleſh on this earth, were not as immortal as any other mans is, or rather immortal alone, and all others mortal beſides him?

27 Well then, if I prove that the ſoul of Chriſt died and was buried, canſt thou then be convinced that thy ſinful ſoul is mortal and muſt die alſo?

28 In the 53. of *Iſaiah* it is written, *he powred out his ſoul unto death.* Again it is written, *that his ſoul was heavy unto death.* Again it is written, *that his ſoul was made an offering for ſin*: Again in the firſt of *Revel.* it is written, *I am he that was dead and am alive, and behold, I live for evermore.* Again it is written in *St.* John, *I lay down my life of my ſelf, no man takes it from me: I have power to lay it down, and power to take it again: Chriſt therefore died, and roſe again, and revived, that he might be Lord both of the dead and the quick*: In the ſecond of the *Acts* of the Apoſtles it is written, *thou wilt not leave my ſoul in grave, nor ſuffer thy holy One to ſee corruption.*

29 Behold, is it not as clear as the light in theſe Scripture Records, that the pure ſoul of Chriſt himſelf died and was buried in the Grave for a moment? and doeſt thou think thy ſinful ſoul is immortal, and ſhall ſcape death?

30 Again, thou canſt not be ſo fortiſh as to think that the ſpirit of Chriſt was buried alive in the grave; neither canſt thou poſſibly

prove

prove by theſe Scriptures that his ſoul was not buried with his body in the grave: how then canſt thou, or dareſt thou ſay that thy polluted ſoul is immortal, and cannot die?

31 Again, did that ſpotleſs ſoul that was uncapable of the leaſt motion of folly, enter into death, and doſt thou think that thy ſoul ſhall ſcape death, which naturally is become ſo full of folly, that it is utterly uncapable in it ſelf of all kinde of purity whatſoever?

32 If no ſinful man be capable of the in-dwelling of the Spirit of God, ſome men may ſay unto me, What is that ſpirit, light, or life of Chriſt, ſpoken of in the Scriptures, which all men are made partakers of, except they be reprobates?

33 From a divine gift of the Eternal Spirit, to this I anſwer: The elect of God being endued with the vertues, fruits, or effects of the moſt Holy Spirit, theſe heavenly graces or motions in the minde proceeding from the glorious Spirit of our Lord Jeſus Chriſt, are called by the divine Titles of God himſelf, becauſe they are of the very ſame nature, operating the very ſame effects of immortal glory in the end of the world, as it did upon Chriſt himſelf.

34 Again, you know it is written in Scripture, *The fruits of the Spirit is love, peace, gentleneſs, goodneſs, faith, long-ſuffering, brotherly kindneſs, and ſuch like, againſt which there is no Law.* Alſo it is written, *That men were made partakers of the divine nature, and that Chriſt did live in mens hearts by faith.* And that Chriſt ſaid, *He was the Vine, and his Apoſtles or Believers were the Branches, and his Father, or Spirit, was the Husbandman.* Again it is written, *Let the ſame minde be in you that was even in Chriſt Jeſus.* Likewiſe it is written, *There were diverſity of gifts or operations of the Spirit of God in men.*

35 My ſpiritual brethren which wait for a Crown that fadeth not away, if you compare Scriptures with Scriptures, you may ſee then that no ſinful mortal did, or poſſibly could poſſeſs the in-dwelling eſſence of the Spirit of God himſelf, but onely the in-ſhining motions, operations, voices, vertues, fruits, or effects of that moſt glorious Spirit.

36 Again it is written, *That Chriſt is the Light that lighteth every man that cometh into the world*; and why ſo? Truly becauſe there is no other Father, Spirit, Creator, or God at all, but Chriſt Jeſus alone to give light unto men or angels; that is, all men which are enlightned with the true light that leadeth unto life eternal, receive it only from the glorious Spirit of our Lord Jeſus Chriſt.

37 Again, though it is ſaid, *that Chriſt is the Light of the world, or that he giveth light unto every man that cometh into the world*, yet it doth not therefore follow, that all men are partakers of the light of Chriſt in them, unto life eternal.

38 Furthermore, I confeſs there is ſo much light of Chriſt in the moſt wickedſt of men to convince them of ſin, but not to reſtrain them, or convert them from evil.

39 Again, there is a two-fold light of Chriſt in men: the one is literal, and the other is ſpiritual.

40 Now you that are truly enlightned from above, may underſtand that there is naturally ſo much light of Chriſts Law written in every ſenſible mans ſpirit to convince him of good and evil, and, to cauſe him oftentimes to confeſs the truth, and to wiſh that he could love it, or do it, or that he might die the death of the righteous, like unto *Baalam*:

41 But though this legal light of Chriſt in men be never ſo great in meaſure, yet no man was ever capable by it to be made inwardly obedient unto the ſpirit of Chriſt our Lord Jeſus.

42 Therefore who ever thou art which ſayeſt, that all men have ſo much light in them as will make them happy if they will, thou knoweſt not as yet what it is to poſſeſs that ſpiritual new birth of true light unto life eternal.

43 That light of Chriſt which doth not onely convince a man of inward Rebellions, and convert him from the ruling power of them, may alſo be called by a two-fold name, either a created light, or a renewed light.

44 This light of Chriſt in man is that inviſible image of God, which doth not onely purifie the inward filthineſs of fleſh and ſpirit, but doth alſo in ſome meaſure preſent unto the underſtanding the certain truth of an eternal perſonal glory, or everlaſting ſhame of a life to come.

45 Again, you know it is written, *that except a man be born again, he cannot enter into the kingdom of heaven.* Alſo it is written, *From his fulneſs we all receive, and grace for grace.*

46 My ſpiritual brethren, if a mans underſtanding is not capable to comprehend any thing of the inviſible and viſible things of the Kingdom of Glory, exeept the eternal Spirit of Chriſt Jeſus convey a new and ſhining light into him, what then think you, will become of thoſe men which ſay, *there is ſo much light of Chriſt planted in every*

mans

mans ſpirit, that is ſufficient to make him eternally happy, if he will but hearken unto it?

47 If all men which are begotten and brought forth by the ſpirits of ſinful parents, were naturally endued in the womb with ſuch a meaſure of the light of Chriſt in them, that will ſafely conduct them into the Kingdom of Glory if they will, what need then would there be of any new birth at all from the Lord Jeſus Chriſt? Or what man would want any further light from the Holy Spirit of the onely everliving God?

48 Again it is written, *When Chriſt aſcended on high that he led captivity captive, and gave gifts unto men.*

49 My ſpiritual brethren, you know that by nature we are all under a tyrannical yoke of ſpiritual darkneſs, and all maner of fleſhly uncleanneſs whatſoever:

50 Alſo you know, that innocent infants, though defiled in their natures through generation, yet they are neither capable to underſtand ſpiritual or natural good or evil; therefore they have no need of Chriſts ſpiritual gifts in the womb, for to enſure themſelves of their own eternal happineſs:

51 Again, if the Lord Jeſus Chriſt alone is the light and life of men, and if all men that are ſaved muſt of neceſſity receive a new light unto their dark ſouls from his Divine Spirit, then without controverſie thoſe men as yet are utterly ignorant of the new and true birth of the ever-living Jeſus, which ſay every man hath ſo much light of Chriſt in them that is ſufficient to ſalvation, if they will.

52 Again, if every man have the ſpirit of Chriſt living in his conſcience, as many men vainly imagine, what then is become of the ſpiritual body, or that Jeſus that aſcended into the throne of his glory, in the viſible ſight of men and angels?

53 Or what man hath any need of his ſpiritual gifts, or heavenly graces at all, if his Chriſt and he was conceived and born together from the womb of his mother?

54 When the Apoſtle ſaid, *For in him dwelleth all the fulneſs of the Godhead bodily, and from his fulneſs we all receive, and grace for grace,* I would fain know from any man whatſoever, whether that God or Chriſt were in them when they ſpake or writ thoſe words.

55 Again, if that Godhead ſpirit of Chriſt Jeſus our Lord had been within them when they uttered thoſe ſpeeches, I ſuppoſe it had been more proper for them to have ſaid, For in us dwelleth all the ful-

fulneſs of the Godhead bodily. If the Apoſtles had always poſſeſſed the ſpirit of God or Chriſt within them, then they uttered but vain words, when they ſpeak of *receiving of grace or truth*, from a perſonal Chriſt without them.

56 Again, if Chriſt or his Spirit had been within the Apoſtles when they ſpoke of his divine Glory, or Godhead fulneſs of grace and truth, would it not have been more proper for them to have ſaid, from that God or Chriſt within us, we are filled with all manner of ſpiritual conſolations, or heavenly perfections whatſoever?

57 If Chriſt or his Spirit were within men when they uttered thoſe words, all faith or hope in reference to eternal glory was vain, and of no effect: why? becauſe if men have their God or Chriſt within them onely, they are no more under the teachings of another ſpirit, but are as glorious already as ever they are like to be: But what ſaith the Scripture, *If our hopes were in this life onely, we were of all men moſt miſerable.* Again concerning theſe words, *Chriſt in you the hope of glory: Or know ye not that the Spirit of Chriſt is in you, except ye be reprobates?*

58 My beloved brethren, what need any man hope for glory, if he hath the Spirit of Glory reſting upon him already?

59 Again, I hope no man will ſay that he hath a Chriſt in him that hopes after glory, or ſtands in need of any glorification whatſoever: Well then, the minde of the Spirit of Chriſt in thoſe words was this; That except your underſtanding be enlightned from the eternal Spirit of a glorified Chriſt in that heavenly throne above the ſtars, ye are but reprobates.

60 Or thus: Except you are filled with the gifts of graces of that glorious God-man Chriſt Jeſus, who is aſcended far above all Heavens, Angels, or men, know ye not that you are but in the State of reprobation?

61 Or, as if the Apoſtle ſhould have ſaid, Know ye not that you are but meer reprobates, if ye glory of a God or Chriſt within you, and deny the Godhead perſon of that Lord Jeſus Chriſt that was crucified upon a tree without you?

62 Again, who ever thou art which glorieth of a ſpiritual union with a God or Chriſt within thee, and deſpiſeſt a perſonal glorified Chriſt of fleſh and bone without thee, yea and diſtinct from thee in another world, I ſay from his eternal Spirit thou art but a reprobate.

63 Who ever thou art which boaſteth of a God, and a Chriſt and his

his Ordinances, and of a glory to come without thee in the higheſt heavens, if thou ſhalt be left to the pride and envy of thy formal ſpirit, to condemn the inviſible teachings of the Lord Jeſus Chriſt in his innocent people, becauſe they are contrary to thy opinion, I ſay from the everliving *Emanuel*, that thou art alſo but a reprobate.

CHAP. XVI.

1 *Of divers compariſons of the Spirit or Perſon of Chriſt, unto the face of the natural Sun.* 2 *No man or Angel can be capable of the in-dwelling of Gods eſſence, but his own perſon onely.*

THe Spirit or perſon of Chriſt may fitly be compared unto the face of the natural Sun in divers reſpects: you may know that the natural ſpirit of the Sun by vertue of the decreed word of the Lord, is ſo exceeding fiery glorious, that no created thing that hath natural life in it, is capable of its in-dwelling brightneſs, but its own body or face onely:

2 So likewiſe that infinite Spirit abiding within the glorious body or face of our Lord Jeſus Chriſt, is ſo unſpeakeable fiery glorious, that no created ſpirit of man, or Angel is able to bear the indwelling eſſence of it, but its own body or face onely.

3 Again, you know that all natural things of the day are preſerved onely by vertue of that inward light, life, beauty or glory in them which ſhineth through the body or face of the Sun onely.

4 So likwiſe all ſpiritual light, life, beauty, joy, or glory within the ſpirits of elect men and Angels, ſhineth onely through the glorious heavenly mouth of Chriſt Jeſus our Lord.

5 Again, though both ſenſible and inſenſible creatures are preſe ved in their well beings, by vertue of a meaſurable light and heat proceeding from the Sun, you may know that if the eſſence of the Sun were on this earth, it would not onely put out the fire, but alſo immediately conſume all things to aſhes or dry ſand.

6 So likewiſe, though the ſpiritual well beings of elect men and Angels, are onely preſerved by vertue of a meaſurable light and life proceeding from that bright ſhining ſpirit, through the face of Chriſt Jeſus our Lord, yet if the eſſence of his ſpirit were within the ſpirits of any created beings, it would conſume them immediately to powder.

7 Again,

7 Again, though all created beings under the Sun, are enlivened and continued by vertue of its light and heat, through which, according to their kind, they are full of joy, yet if the Sun ſhould abſent it ſelf a little too long, all his former light would vaniſh like ſmoke, and the creature would both languiſh and periſh, for want of a new ſupply from its preſence: ſo likewiſe it is with elect men and Angels, for though that inſhining light and life be of the very ſame nature of God himſelf, yet if his ſpirit ſhould wholly retain its glorious brightneſs within his own body, all its former light or life would either be ſubject to be defiled as *Adams* was, or elſe it would periſh for want of the renewing preſence of his glorious ſpirit.

8 Again, through that conſolation flowing from the inſhining light of the Sun, you know in all ſenſible or rational creatures, there is a deſire to behold that bright ſhining face from whence their joys proceed.

9 So likewiſe through that ſpiritual joy and hopes of glory flowing from the inſpiring light of the Son of God, there is as ſtrong deſire in thoſe that enjoy this light, to behold that glorious face from whence it proceeded.

10 Again, if the Sun had not a diſtinct body or face to give forth his light into the Creation, you know there could be no ſun-ſhine at all:

11 So likewiſe you may alſo know, that if the God of glory had not a perſon or immortal face, to diſplay the ſun-beams of his heavenly glory into elect men and Angels, there could be no God all all.

12 Therefore you that are truly ſpiritual may know, that all that light, life, or glory, ſhining in the ſpirits of elect men or Angels, doth not proceed from a God or Chriſt within them, but from an eternal ſpirit of a God or a Chriſt without them, too tranſcendent glorious to be poſſeſſed by Heaven, Earth, Angels, or men, as beforeſaid.

13 Again, though the natural life of created beings, by the decree of the moſt high God, be continued by vertue of the inſhining light of the Sun, yet you may know that what ever joy the creatures are poſſeſt thereby, it doth neither adde nor diminiſh unto the glory of the Sun in the leaſt:

14 So likewiſe though the ſpiritual light of elect men and Angels be everlaſtingly continued by vertue of the inſhining light of the eternal ſpirit, yet you may alſo underſtand, that what joy or glory ſoever the creatures are poſſeſt withal, that it doth neither adde nor diminiſh

miniſh the Creators glory in the leaſt: therefore you which are truly ſpiritual may underſtand, that if any man or Angel could be poſſeſſed with the indwelling eſſence of the eternal ſpirit, it could not poſſibly be avoided, but he muſt become infinite, immortal, unchangeable, and eternal, even as the Creator himſelf is.

15 Again, whether creatures are poſſeſſed with joy or ſorrow, life or death, by an extraordinary light proceeding from the Sun, yet you may know, that according to his underſtanding he glories in himſelf equally, in reference unto what was effected by him; ſo likewiſe whether creatures are poſſeſſed with ſpiritual joy or ſorrow, eternal life, or death, by a more then ordinary preſence or abſence of the eternal ſpirit, yet you may alſo underſtand that the moſt glorious God equally rejoyceth in himſelf, in relation unto what was produced:

16 Again, though the nature of the Sun through its created brightneſs is ſo exceedingly glorious, that it is utterly uncapable of natural polution from any creatures within its orb, yet you know that things which are not by vertue of his power, in meaſure qualified with a ſuitable capacity to receive his inſhining light, are rather hardned or deſtroyed by his appearance, then any way comfortedor revived in the leaſt, witneſs the fire or any thing elſe of an adamantine nature:

17 So likewiſe it is with the Son of God the everlaſting Creator; for though his eternal ſpirit in its own nature is ſo infinitely pure, that if it be his divine pleaſure it deſtroyeth all impurity immediately, and wholly converts a polluted creature into its own divine likeneſs, you may alſo know, that if the ſpirits of men, or Angels, by his power, be not in ſome meaſure qualified to receive his glorious in-comes, inſtead of diſſolving their ſpirits into a ſoft and ſweet pleaſantneſs, it hardens their legal ſpirits with envy againſt the Creator, like unto braſs or the nether-milſtone, according to that of *Paul* where he ſaid, *they were a ſweet ſavour unto God of life unto life, in them that are ſaved, and of death unto death, in them that periſh.*

CHAP. XVII.

1 *No mans ſalvation or damnation lyeth in his own will, but in the prerogative of God.* 2 *Divers abſurdities which follow from the opinion that Chriſt is onely within men.* 3 *A Queſtion and Anſwer concerning a two-fold preſence of God in the creature.* 4 *If the eſſential Spirit were united unto creatures, it could not be infinite.*

This

THis I would gladly have men and women to underſtand, which were elected unto glory, that the eternal ſalvation or damnation of created beings lieth not in the will, power, or deſire, of men, or Angels, or in any divine light received from the holy ſpirit that made them, but onely within the glorious breaſt of the divine Majeſty himſelf:

2 That neither elect men, nor Angels, may glory in themſelves or render praiſe, honor, power, wiſdom, or ſalvation unto any ſpiritual light, joy, or glory whatſoever, why becauſe that is but the Sun beames of life eternal ſhining in them; but as moſt due is, by vertue of that light, they may return all praiſe and glory unto that infinite Majeſty upon the Throne of glory without them.

3 Wherefore you know it is written: *That it is not in him that willeth, or in him that runneth, but in God that ſheweth mercy.* Alſo it is written, *To will is preſent, but how to perform I know not*: Alſo it is written. *Every branch that beareth not fruit in me, he taketh away; and every one that beareth fruit, he purgeth, that it may bring forth more fruit. Now ye are clean through the word which I have ſpoken unto you. The words that I ſpeak unto you are ſpirit and life.*

4 I would fain know of any man, whether the ſpirit of Chriſt were not in his own body, when he ſpake thoſe words unto his Apoſtles or Diſciples.

5 If it be granted it was, which none can deny but reprobates, then that light of Chriſt in men or Angels, cannot be the eſſential ſpirit of the Lord Jeſus Chriſt, but a ſpiritual word proceeding through his mouth from the throne of his infinite glory, as it did formerly on this earth the footſtool of his divine Majeſty.

6 If there ſhould be no other ſpiritual God or Chriſt, but what dwelleth in the ſpirits of men or Angels, then of neceſſity this muſt follow, that every man and Angels is a God or Chriſt to himſelf.

7 It is not to be wondred at, that many thouſands ſhould be ſo eaſily perſwaded of attaining to a perfection in this mortality, if they be poſſeſſed with the God of heaven and earth.

8 If there be no other God or Creator but within men onely, I would fain know for what end men ſo mightily contend with one another, about a God or worſhip due unto him?

9 Or why they vex one another by writings or ſpeakings, unleſs they are hurried on for ſilver, or an everlaſting name?

10 If there be no other God or Chriſt but within mens conſci-

ences

ences onely, is it not one of the maddeſt things in the world, for men to talk of rebellion againſt the divine Majeſty, or of any cruelty acted between man and man whatſoever?

11 Is not the divine nature of the ſpirit of our Lord Jeſus Chriſt, all Wiſdom, Power, Glory, Love, Meekneſs, Patience, Long-ſuffering, Juſtice, Righteouſneſs, yea Salvation it ſelf: or condemnation to whom it pleaſeth, for manifeſting the glory of its power?

12 Sure I am that none can, will, or dare deny this truth but reprobates: Wherefore if the very ſpirit of God were living within the ſpirits of men, could there poſſibly then be any thing elſe, but a godlike harmony between them?

13 Is not the eternal ſpirit of Chriſt Jeſus in it ſelf a glorious order, and is not every man living at variance within himſelf, and ſo at the beſt is but a diſorderly piece of contradiction or confuſion in himſelf?

14 If this be truth which none can deny, but vain glorious caſt aways, how then think you it poſſible, that any mortal man that is but pollured duſt, ſhould be capable of the indwelling eſſence of the Spirit of God, or if he enjoyed the eternal ſpirit, what could be in him but a glorious harmony?

15 If no created being is capable of the indwelling eſſence of the Spirit of our Lord Jeſus Chriſt, becauſe of its incomprehenſible glory, but its own body onely, ſome men may ſay unto me, if the Spirit of God be infinite, what perſon, place, or creatures can be excluded of its inviſible preſence, from that light of life eternal?

16 To this I anſwer: There is a twofold inviſible preſence of God in all ſenſible or inſenſible beings, that have any light or vertue in them.

17 There is a natural preſence of God by vertue of creation, which ſhall periſh and come to confuſion, for everlaſting:

18 Alſo there is a ſpiritual preſence of God in elect mankind by vertue of redemption, which glorioufly increaſeth and continueth to all eternity.

19 Again, what ever natural wiſe men imagine or think, from the ſpirit of all truth it ſelf, I declare, that all created natural light, life, or joy, both viſible and inviſible, ſhall become utter darkneſs, and a Chaos of everlaſting confuſion, becauſe though it made not it ſelf, it is as contrary to the nature of that ſpirit that made it, as light and darkneſs, or life and death.

20 Who ever thou art unto whom this seemeth strange, if thou wast in nature as wise as *Solomon*, yet if thou hast no distinction in thee, between this natural perishing God of time, and that spiritual flourishing God of eternity, as yet thou art in utter darkness concerning any heavenly thing whatsoever.

21 Though all natural or spiritual light do virtually flow from the divine Spirit of Christ Jesus our Lord, yet if that eternal Spirit were not a glorious being distinct from all created beings, it could not possibly be infinite?

22 Why? because you may understand, that infinite life doth not consist in bigness or bulk of things, but in its exceeding brightness of wisdom, power, and glory in it self, in that it can contain its infinite brightness within its own person onely, or let forth his shining glory by degrees in the spirit of elect men, or Angels, as it pleaseth him.

23 Though all light or life in men, or Angels, proceed from the natural or divine presence of the one holy Spirit of God himself, yet if that eternal Spirit were essentially united unto those creatures, it could not possibly then be infinite.

24 To be essentially dwelling within all living things, is not infiniteness, but finitness: but, as beforesaid, to be a glorious being in it self, in the bigness of man, and essentially distinct from Heavens, Earth, Angels, and Men, and yet from so small a compass, though at never so small a distance, all created beings in heaven or in earth to be virtually filled with his divine, or natural presence, in their measures, according to the pleasure of his good will by a word speaking, in this is all infiniteness indeed.

25 If there were no God or Creator at all, but what doth live in created beings, then it is possible that all beings, and their indwelling God may eternally vanish together, because there is that in them which is more natural to provoke them all to murder one another, and kill themselves, then the good of one another: for alas, you know that it is both a common and easie thing oftentimes with small means for men to destroy themselves or one another; and is it not by the same rule, as easie totally to cut off all the creation at once?

26 If this be truth, which no sober man can deny, what then would become of men and their Christ, if this totall dissolution at once should fall upon them?

27 If

27 If the Spirit of the most high God be so infinitely vast, boundless, or that it is both the light and life of all spiritual or natural things or places whatsoever, as is abundantly declared, some unsatisfied men in this point may say unto me, That to confine this incomprehensible Spirit of the omnipresent God of Heaven and Earth, into one single person and place at once, like unto a poor mortal man, seems unto us an imprisoning of infiniteness into a narrow compass, instead of declaring its incomprehensible glory: from a divine gift of life eternal. To this I answer:

28 Is it not rather an imprisoning of the everliving God, and robbing him wholly of his infinite glory, for any man to divide his most blessed Majesty into distinct persons, or to divide his Godhead Spirit into all spirits of men, and Angels, leaving no throne or person for the divine glory to be in, but his created beings onely.

29 In stead of honoring that Spirit within the glorious person of Christ Jesus our Lord, doth not those men that affirm the indwelling of that infinite spirit in the whole Creation, not onely share the divine glory and Godhead titles of the eternal Spirit amongst the lying creatures, but also wholly deny any other Creator, or eternal Spirit, within or without men, but perishing nature onely, whatever they pretend to the contrary?

30 What dishonor or disadvantage is it unto an infinite Spirit, to possess his ravishing glories to himself within a distinct body of his own? nay is it not altogether advantagious unto his divine Majesty, that it should be so, and that it can be no other ways? for alas, you know that it stands to good sence or reason, that if the God of Glory were onely an invisible spirit dwelling within the Creation, he could not then possess any new joys or ravishing glories to himself, but the whole creation of men or Angels must be partakers with him, as soon as he.

31 Therefore you that are truly spiritual, may know, that those men that talk of a God, or a Christ, living in mens consciences only, and cannot endure to hear of a distinct personal God upon the throne of his glory in the Heavens above the Stars,

32 What ever God-like shape they appear in, as yet they are but freewill redemptionists, or refined naturalists at the best: and all their speakings, though mixed with many words of truth, tend to nothing else but meritorious popery from themselves, and tyrannical Prelacy over one another.

CHAP. XVIII.

1 A diſcourſe that the divine being is clothed with fleſh and bone. 2 How God knows all things in the world. 3 Of the manner of Gods taking upon him humane nature. 4 What the form of God was before he became fleſh. 5 No ſpirit can enjoy happineſs or miſery without a body.

IS not Heaven, Earth, Angels, and Men, as they are created beings ſubject to change, or to be changed?

2 Doth not all men that acknowledge a Creator, conclude that his ſpirit is infinite, unchangeable, immortall, and eternal, as beforeſaid?

3 Wherefore if this infinite or boundleſs Spirit of the Eternal Majeſty were dwelling within the ſpirits of men, or Angels, could it poſſibly be avoided, but every thing then would become infinite, unchangeable, immortal, and eternal in it ſelf as he is?

4 Doth not the Scriptures call the glorious Spirit of the everliving God by titles, a conſuming fire, and everlaſting burnings?

5 O all ye lucepherian deſpiſers of a glorious God, in the perſon of a man, wonder and periſh, at a miracle of all miracles that ſhall be declared unto the general view of men in this place:

6 Wherefore behold, ye elect and precious Jewels of divine glory, though the eternal ſpirit of your Creator and Redeemer be of ſo fiery glorious a nature, that neither Fire, Air, Earth, Water, Sun, Moon, Stars, Heavens, Earth, Angels, Men, nor any thing elſe is capable of the indwelling of it one moment, without being conſumed to Aſhes, Duſt, Sand, or Powder, yet this infinite bright burning ſpirit, is contained within a ſingle perſon of fleſh and bone glorified:

7 Yea, and is ſo united unto it, that all its divine pleaſures naturally floweth from its eſſential owneſs to all eternity:

8 Inſomuch that from that unerring ſpirit I poſitively declare, againſt men, or Angels, that this fiery glorious ſpirit cannot poſſibly poſſeſs any ſenſible living being, out of that bleſſed body of fleſh and bone in glory, no more then the mortal ſoul of a man can live without its natural body of fleſh, blood and bone in ſhame.

9 Though the heavenly body of the eternal Majeſty be very fleſh and bone it ſelf, yet I would gladly have you that are ſpiritual, to underſtand that through the indwelling of its Godhead ſpirit, it is

ſo

ſo fiery glorious, that neither men, nor Angels, can behold his face and live, unleſs their ſpirits be ſtrengthned by vertue of its inſhining excellency.

10 Though the glorious body of the everliving God be very fleſh and bone, yet you may underſtand, that its clearer then Criſtal, brighter then the Sun, ſwifter then thought, yea and infinitely more ſofter then Doun, and ſweeter then Roſes.

11 You may alſo know, that the viſible ſight of ſo glorious a face, is that which will eternally raviſh the ſpirits of men and Angels.

12 You may alſo underſtand, that though the body of Chriſt glorified, be very fleſh and bone of a burning, bright, ſwift, ſoft, ſweet nature, beyond all expreſſion of men or Angels, yet it is of an immortal, fiery, glorious ſoftneſs, or ſweetneſs, and not of a mortal fiery nature mixt together, as the moſt ſofteſt, or ſweeteſt of pleaſures in this world are.

13 Though the infinite Spirit of the unchangeable God, is clothed with his eternal Son beforeſaid, which was too pure to be ſubjected by ſin, wrath, death, hell, or the grave: yet you that are truly enlightned from on high, may know, that by vertue of his wiſdom or tranſcendent glory, he perfectly ſeeth through Heavens, Earth, Angels, and Men, at once, and knoweth all motions, thoughts, deſires, words, or actions in all things whatſoever, without charging his ſpiritual memory in the leaſt.

14 Therefore it is written, *that the eyes of the Lord paſs to and fro through the earth, beholding the juſt and the unjuſt, and the Lord knoweth that the heart of man is vain, and his imaginations are evil, and onely evil, and continually evil: and all evil things that are done now in ſecret with delight, ſhall be revealed upon the houſe top or head of mens underſtandings*, ſoon enough, and with ſorrow, pain, and ſhame enough, what ever is thought or ſaid to the contrary.

15 If the Spirit of the divine Majeſty be ſo infinitely glorious, that no created being is capable of the indwelling of its divine Godhead; ſome men may ſay unto me, had not that man Chriſt called the Son of God, his being on the womans part from the loins of *Mary* his mother, as well as other children? If this be truth which the Scriptures clearly demonſtrated, how then could that childe Jeſus be capable of the indwelling of an infinite ſpirit, any more then any other childe whatſoever?

16 Unto this curious query, from the unerring ſpirit, I anſwer, though

though that childe Christ Jesus had beginning of the seed of his Virgin Mother, as all children have, yet he was that Holy One of Israel, which from eternity was a spiritual body, in form like a man; therefore when he entred into the Virgins Womb, he laid down his infinite spiritual glory by vertue of his Godhead power, that he might be capable to transmute, create, or conceive himself of the Virgins seed into a condition of pure flesh, blood, and bone, in a new and wonderful way, for an everlasting astonishment unto elect men and Angels:

17 Wherefore the Virgin *Mary* his Mother was forewarned by the Angel of his glorious and gracious purpose, that her soul might be prepared for that marvelous incoming of her onely God and Savior, to become the Redeemer of his elect people from the power of sin, and fear of eternal death.

18 It is written, *great is the mystery of godliness, which is, God was manifested in the flesh, justified in the spirit, seen of Angels, preached unto the Gentiles, believed on in the world received up to glory.* Again it is written, *who being in the form of God, thought it no robbery to be equal with God, but he made himself of no reputation, and took on him the form of a servant.*

19 Is there any more then one God? and was not Christ the form of this invisible God, before he became the person of a man? and did not that spiritual form of Christ Jesus enter into the Virgins Womb, and became a pure natural form?

20 Moreover was not Christ and his Father onely one uncreated, heavenly person from all eternity?

21 Though I undoubtably affirm, that Christ Jesus eternally was the divine form of the invisible God, yet I would not have any man imagine, or think, that I go about to prove the Creator to be a body of flesh, blood, and bone from eternity.

22 Neither would I willingly have any of the blessed of the Lord, to be so grosly ignorant, as to think, that the glorious Creator could possibly be a spiritual living substance, without a body or person.

23 If Christ Jesus, and the Father from all eternity, were but one distinct person, some men may say unto me, What might the form of his uncreated Majesty be before he became flesh from the light of life eternal?

24 To this I answer: His divine form did not consist of natural Earth,

Earth, Air, Water, or Fire, in the least; but is was a bright burning fiery glory of uncompounded purities, continually satisfying it self with variety of divine excellencies:

25 Though the spiritual person of the Holy One of Israel, was from eternity so transcendently glorious, that no Elements could possibly contain him without being immediately consumed to ashes, yet he was absolutely from the crown of his glorious head, to the soles of his divine feet, in form like unto the first man *Adam*.

26 You that possess the heavenly truth in you, may know the divine form of Jesus Christ the everlasting Father, was of so pure, thin, or light nature, that as beforesaid, it was swifter then thought, clearer then Cristal, infinitely more glorious then the Sun, purer then the purest gold, or any thing more precious:

27 So that when the eternal spirit moved him to enter into the Virgins Womb, it being swifter then thought, and its body being of its own nature, he was in her womb before she was aware of it, onely by a wonderful change in her soul, she felt him converting his Godhead glory into flesh, blood and bone, according to his promise by the Angel *Gabriel*, this was that wonderful mystery of God the everlasting Father, which manifested himself in a body of flesh, at which most men and women stumble and perish.

28 Is any thing impossible for God to do, when his divine glory moves him to it?

29 Moreover, is not the infinite power, wisdom, or glory of the everliving God, most of all seen by men, or Angels, in the lowest abasing himself?

30 Do not all men which confess a Creator, conclude, that his holy spirit is infinitely full of all divine qualifications whatsoever, and is the incomprehensible Spirit of the Holy One of Israel, any thing at all without its glorious vertues?

31 Is it possible, think you, that this eternal spirit could be sensible of its heavenly glories, without a distinct body of its own, to enjoy them in? If this be truth, the which none can gainsay but senceless sots, or simple saints, then with controversie, Christ Jesus and the Father was eternally but onely one spiritual body in form like a man.

32 Is there any created being, whether sensible or insensible, either in Heaven or in Earth, that possesseth any kind of spiritual or natural motion, heat, light, life, joy, or glory in the least, without

out a diſtinct body of its own, ſuitable to its preſent condition?

33 Hath the moſt wiſe Creator ſo ordered every living being, that all the joy they poſſeſs is in their own bodies, chiefly diſtinct from one another, and that each others joy is nothing at all to one another, unleſs they be both ſenſible of the ſame.

34 Can any ſober man be ſo ſenſleſs, as to imagine or think, that the glorious Creator of all ſpiritual and natural order, can poſſibly be any thing at all, without a diſtinct body of its own, as abundantly beforeſaid?

35 Are not all infinite creatures a meer Chaos of ſenſleſs matter, until they are formed into diſtinct beings of themſelves, and have names given them by God and man, according to their natures, and are they any thing at all, until they become living ſpirits in compleat bodies of their own, as aforeſaid?

36 This being known to be as true as truth it ſelf, can it poſſibly be that he that gave beings to all things, ſhould not be ſomething that is infinite alſo, or a diſtinct glorious body having variety of holy Names attributed to him, according to his divine nature, for the exaltation of his infinite Majeſtical Perſon above all Heavens, Angels, and men.

CHAP. XIX.

1 *Of the true ſpiritual Trinity in Unity.* 2 *Of the one perſonal divine Majeſty.*
3 *No Scripture mentioneth God to be three perſons, onely one God and one perſon.*
4 *Why God called himſelf by a three-fold name.*

IN the next place I ſhall treat of that divine Trinity in Unity of the Holy One of *Iſrael.*

2 You may remember I have already elſewhere in this Epiſtle clearly demonſtrated the horrible fallacy and abſurdity of that old error of three diſtinct perſons or ſpirits, and but one God, from theſe words, *For there are three that bear record in Heaven, the Father, Son, and Holy Ghoſt, and theſe three are one.*

3 My ſpiritual and literal brethren alſo, that have any deſire in you to know the truth, take ſpecial notice of this thing, there is not one poſitive record in Scripture that affirmeth the God of Heaven and Earth to conſiſt of three perſons.

4 Was not the eternal *Jehovah* called the Holy One of *Iſrael* in the Law?

5 Was

5 Was not the eternal *Jesus* called the Holy One in the Saints time of the Gospel?

6 Is not *Jesus* called a consuming fire in the Gospel, as well as *Jehovah* in the Law?

7 Hath not *Jesus* attributed unto him the Titles of a Creator, Ancient of Days, Everlasting Father, Mighty God, or Redeemer, and such like, as well as *Jehovah*?

8 Was not all divine honor, glory, praise, might, or dominion by men and angels, in as full a maner ascribed unto *Jesus*, as *Jehovah*?

9 Doth not the Scripture say, that the Holy One of *Israel* will not give his glory to another, and yet you know Christ Jesus had all glory from men and Angels given unto him, who then is that eternal *Jehovah*, but the everlasting *Jesus*? and what is that eternal *Jesus*, but the everlasting *Jehovah*?

10 Before the eternal *Jehovah* became *Jesus* in flesh, was not his invisible Spirit the everlasting Father?

11 Was not that fiery glorious body wherein God the Father had his heavenly habitation, that eternal Son of God?

12 Was not the Holy Ghost that Almighty Word that proceeded through his heavenly mouth, when his holy Spirit mov'd him to speak?

13 Is not this Trinity in Unity, or Unity in Trinity more agreeable to the Holy One of *Israel* then any other Trinity whatsoever, unto all men which acknowledge but one eternal Being?

14 What difference is there between the holy Names of Father, Son, and Spirit, and Lord Jesus Christ? was it any thing else but one and the same Godhead person in a three-fold condition, appearing unto men?

15 Again, if need be, will not the Names of Father and Lord bear one sense? The names of Son and Jesus signifie one thing, and may not the Titles of Christ and Spirit, be of one signification also?

16 Doth not the word Lord signifie divine protection? and doth not the word Father bear the same sense?

17 Doth not the word Jesus signifie a Savior? and doth not the word Son bear the same sense? and doth not the word Christ signifie Chrystal clearness, or anointing? and doth not the word Holy Ghost bear the same sense?

18 If this be truth, which none can gainsay but men as yet under spiritual darkness, what difference is there then between the word Father, Son, and Holy Spirit, and Lord Jesus Christ? Are they not

onely names, words, or titles, in relation to the onely wise, immortal, invisible, distinct, glorious God-man, blessed for ever and ever, in himself, and honored onely of men and angels, unto whom he is made manifest.

19 Though the eternal Jehovah had variety of divine Titles for the exaltation of his infinite Majesty, under the legal or ceremonial worship of *Moses* and the Prophets, was he ever own'd by any more then one name of glorious God, or Holy One of *Israel*?

20 If he had contained of three divine Persons or Spirits in co-equal Godhead glory, can any man be so senseless to think that he would have hid it from *Moses* and *Aaron*, *Abraham*, *David*, and all those Prophets, with whom he was so familiar in divine appearances, or wonderful miracles?

21 If the Most High and Mighty Jehovah was but onely one spiritual person, in the times of *Moses* and the Prophets, which none can gainsay but men in Egyptian darkness, are not those men at present utterly ignorant of the onely wise God, which endeavor by literal violence to perswade themselves and others, that the Holy One of *Israel* is three persons, because he is called by a three-fold name in the New Testament?

22 You know in Scripture a man is called soul, body, and spirit, though he be but one person.

23 Also you may know that men in highest places are called by a three-fold Title, as namely, Kings, excellent Majesty, or the like.

24 Though they attribute to themselves never so many honorable Titles, to manifest their earthly greatness, that they might be dreadful in the spirits of earthly minded people, yet you know they are but one person onely;

25 So likewise though the eternal Jehovah be called by a three-fold name of Father, Son, Spirit, or Lord Jesus Christ; or though he hath never so many divine Titles attributed to him for exaltation of his infinite Majesty, within the spirits of his redeemed ones, yet you may know, that he can be no more then one glorious being onely.

26 You that are truly spiritual may know, why the God of glory called himself by a three-fold name, because no man by humane learning should by the letter of the Scripture truly know what the Holy One of Israel is, or was, that God alone might have all the praise or glory in revealing himself unto mankinde.

27 Christ

27 Christ Jesus the Holy One of Israel, called himself by a threefold name, in reference to a threefold maner of appearance to his elect Israelites.

28 In his first appearance unto *Moses* and the Prophets, he was pleased to manifest himself by the Divine Titles of *Jehovah*, the mighty God of *Jacob*, the Holy One of Israel, and such like.

29 When the God of Glory abased himself in flesh in the form of a servant, answerable unto that second appearance unto his chosen ones, you know he called himself Jesus the Son of God, the son of man, the Savior, and such like.

30 Jesus Christ the Holy One of Israel, being ascended into the throne of his former glory, now in his third and last appearance, he is pleased to call himself by the names of holy Ghost, or Spirit, because of his immediate spiritual teaching of his redeemed ones.

31 Or thus: the onely God may be understood a spiritual Lion in the days of Moses and the Prophets, a divine Lamb in the days of Christ and the Apostles, a heavenly Dove in these our days of confused darkness.

32 Or thus, the Holy One of Israel may be described, the eternal *Jehovah* in the Law, the eternal Jesus in the Gospel, the eternal Spirit in this age.

33 And yet but one onely distinct personal Majesty, even from eternity, to eternity.

34 Though the Lord of Life and Glory, commanded his Apostles to Baptize those of the Faith, in the name of the Father, Son, and Holy Ghost, yet you know their miracles were done by the name of the Lord Jesus Christ.

35 Whatever any literal monger shall object, you that are spiritual may know that the Lord Jesus Christ, and Father, Son, and Spirit, beareth but one sence.

36 Jesus Christ the Holy One of Israel, called himself by a threefold name of Father, Son, and Spirit, in relation unto his threefold witness on earth, in the words following, which are these; *and there are three which bear witness in the earth, the Spirit, and the Water, and the Blood, and these three agree in one.*

CHAP. XX.

1 *No title of honor ever attributed but to a Perſon.* 2 *Who it was that Chriſt prayed unto in the days of his fleſh.* 3 *The Creator diſtinct from all his Creatures.* 4 *Of Gods Oath concerning his Tranſmutation into pure fleſh and bone.*

MY ſpiritual brethren, becauſe all true and laſting peace wholly depends upon a right underſtanding of the onely wiſe God, and becauſe moſt of the heirs of glory are not clear in their underſtandings, concerning his perſonal Majeſty, though much hath been declared to that purpoſe in this Epiſtle already, I ſhall write diſtinctly concerning the Creator, and his immediate commiſſionate Meſſengers, or Embaſſadors, from theſe two threefold Scripture Records.

2 You know that in Scripture Records as beforeſaid, a man is called by a threefold name of Soul, Body, and Spirit, as if he contained of three diſtinct eſſences, yet you know that in the originality of nature, he is but one diſtinct perſonal being:

3 So likewiſe though the onely wiſe God in Scripture Records be called by a threefold name of Father, Son, and Spirit, or Lord Jeſus Chriſt, as if he contained of three diſtinct eſſences, yet you which are ſpiritual, may know, that he is but onely one diſtinct glorious perſon in form like a man.

4 If an earthly Monarch did not poſſeſs a diſtinct body, could there be aſcribed any honorable titles of Emperor, King, or ſuch like unto him at all?

5 If the eternal Majeſty were not a diſtinct perſon, what holy names could be attributed unto him in the leaſt?

6 Is it names, words, or titles, makes a King to be, or gives being to an Emperor, without a natural perſon?

7 Is it divine words, names, or titles, makes a God to be, or gives being to a Divine Majeſty without a ſpiritual perſon?

8 Yow know that all the honorable titles in this world, to be vain and of none effect, if there were not the perſon of a man to aſcribe them unto.

9 You may know, that all honorable titles concerning a divine Majeſty, would alſo be of none effect, if there were not a ſpiritual perſon to attribute them unto, or unleſs they were a ſignification

of

of the divine nature and form of a ſomething that is infinite.

10 It is as clear as the pureſt light it ſelf unto you that are experimentally ſpiritual, that it is not names, words, or titles, proves God or Man to be any living beings at all, except they be diſtinct perſons, to manifeſt their honorable names, as proceeding from comprehenſible ſomethings, and not from incomprehenſible nothings.

11 If the God of Glory in Scripture Records ſhould be called not onely by three divine titles, but by threeſcore thouſand holy names, alſo yet all the men in this world, or Angels in that world to come, can never prove him to be an infinite ſpirit without a body; or prove him to be any more then onely one diſtinct glorious perſon alſo.

12 You heavenly ones may alſo know, that the divine Majeſty is called in Scripture Records by three divine titles, that as beforeſaid, that the moſt learned, prudent men in this world, might never attain to a right underſtanding of the very true God, and the ſpiritual myſteries of his everlaſting kingdom, by all their rational ſtudy in the Scripture Records, or any other ways: and that was the very cauſe that the Lord Jeſus Chriſt ſaid unto his own ſpiritual power, repreſented by Angelical *Moſes* and *Elias*, *I thank thee Father that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them to babes and ſucklings.*

13 Concerning that threefold title of Father, Son, and Holy Ghoſt, in ſtead of three perſons, as of long time by blinde guides have been imagined, doth it not rather ſtand to better ſence, that the word Father hath reference unto the Godhead Spirit, eternally united unto Chriſt Jeſus our Lord.

14 And that the word Son hath relation unto the glorious body of the everliving *Emanuel*, which is viſibly ſeen by elect Angels, *Moſes* and *Elias*.

15 And that word Holy Ghoſt hath reference unto a divine word of light, life, or power, proceeding from the inviſible Father, through the glorious mouth of the viſible Son, into the inviſible ſpirits of elect mankind; to the inlightning of their dark underſtandings, and purifying of their fleſhly mindes.

16 Thus you which are truly enlightned from above, may clearly ſee what that threefold heavenly Record ſignifieth, of that onely diſtinct perſonal Majeſty of the Lord Jeſus Chriſt, God alone, bleſſed for ever and ever, Amen.

17 It

17 It is also as clear to you that are spiritual as the light it self, that the holy one of Israel could not possibly be three distinct persons or spirits in one Godhead being, or any such like confused deities.

18 You know, that wheresoever the Scriptures exactly make mention of the Holy One of Israel, it attributes all honor, praise, and glory, unto him always in the singular number, as unto one distinct personal Majesty, or glorious being, and not in the plural number of three distinct persons, or spirits in one body, as hath been long imagined, by deceivers of the whole Christian world so called, which are in bondage to their confused God, and invented formalities.

19 You know that in the conclusion of many several things the Scriptures run in such a line as this: *to the onely wise God, or unto God onely wise, or though there be that are called many Gods, or many Lords, yet unto us there is but one God, or the holy one of Israel*, and such like.

20 You know because there is none above a King, or head Magistrate in his own kingdom, or equal with him upon an extraordinary occasion, he will swear by himself, or by the faith or word of a King.

21 Thus it was with that Holy One of Israel, because there was none above him, or beside him, or equal with him in Heaven or Earth, he swore by himself, concerning the transmutation of his uncreated glory, and everlasting spiritual Priesthood, into a pure body of flesh, blood, and bone.

22 Before the God of Glory was descended into the Virgins Womb, you know he had many holy names attributed unto him; wherefore you may also know, from all eternity he was a distinct divine person, and not an infinite formless spirit, as most men blindly imagine.

23 You spiritual ones may also know, before he was clothed with flesh, it is not the holy names of Creator, infinite Spirit, Jehovah, Ancient of dayes, mighty God, Lord of Hosts, Redeemer, Holy One of Israel, King of Glory, or everlasting Father, or any glorious expressions that can be uttered by the tongues of men or Angels, that can prove any God at all, except he was a divine person distinct from Heavens, Earth, Waters, Angels, Men, and all things else:

24 That

24 That the one personal infinite Majesty may remain in the heavenly center of his own uncreated glory, and all beings that he hath formed to live in his sight, may continue in their own creaturely stations, for an everlasting distinction between the glorious Creator, and poor changeable creatures.

25 Thus by a free gift received from the Holy Spirit of our Lord Jesus Christ upon the Throne of Glory, in simplicity of spirit, and plainness of speech, in a small measure I have declared the minde of the Holy One of Israel, in those literal expressions: for there are three which bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.

CHAP. XXI.

Of a threefold Record of natural witnesses, proceeding from the blessed person of Christ at his death.

I Shall write a little of a threefold Record in that most pure natural body of Christ, when he was on this earth, in relation unto the threefold record of his spiritual body, in the invisible heavens before said: in the 53. of *Isaiah* it is written, *He powred forth, or out his soul unto death*: and in the 19. Chap. by S. *John* you may finde it thus written *but one of the soldiers with a spear pierced his side, and forthwith came there blood and water*: here you, that are spiritually discerning, may clearly see a threefold Record of natural witnesses, proceeding from that blessed person of our onely God and Savior, at his voluntary death:

2 As namely, blood, water, and spirit, wherefore his most precious soul pouring forth it self unto death, that was the witness of the death of the everlasting Father in flesh.

3 The issuing forth of the unvaluable blood, that was the witness of the death of the eternal Son in flesh.

4 The flowing forth of the water that was the witness of the death of the eternal spirit in flesh on earth.

5 These sayings are not onely hard, but intollerable to be born by cursed Canaanites, which understand nothing truly of the power of an infinite Majesty:

6 Nevertheless unto you which are made to understand the deep and hidden mysteries of the most wise and powerful Creator; doth not this answer these Scriptures sayings?

7 *I and the Father are one, and from Jesus Christ which is that faithful witness, and that first begotten of the dead, and that Prince of the Kings of the earth, unto him that loved us, and washed us from our sins in his own blood, will pour clean water upon them and they shall be clean, he died in the flesh, and quickned in the spirit.*

8 Thus you that are truly enlightned from on high, may see a little into that wonderful mystery of the onely wise God, manifesting it self in earth, answerable unto his threefold Record in the Heavens beforesaid.

9 Three glorious words, names, titles, or distinctions, in reference unto one divine person onely, in a threefold manifestation of his spiritual glory unto elect men and Angels.

CHAP. XXII.

1 *Of the three Witnesses on earth,* 2 *Of Spirit, Water, and Blood.* 3 *The three Records on earth are the three Commissions.* 4 *What the Commissions are.*

SEeing all spiritual power and wisdom in Heaven above, or in Earth beneath, is no where to be found, nor never was, but onely within the divine Ark or spiritual person of our Lord Jesus Christ;

2 In the next place by his own light in some measure, I shall remonstrate unto you that are capable, what is the meaning of those three witnesses of Water, Blood, and Spirit in Earth, which agree in one, unto which the foregoing words have relation of Father, Son, and Spirit, which are but one.

3 My spiritual brethren, are not those three witnesses in earth the commissionated messengers, which by voice or words, through the glorious mouth of God himself, were sent forth unto an unbelieving bloody worldly minded people, for a witness unto them to this purpose at the unexpected dreadful day of the Lord Jesus Christ?

4 Doth not that water witness in earth signifie Moses, and the true Prophets under the Law, in reference unto the holy name of God the everlasting Father?

5 Doth not the witness of the blood in earth signifie Jesus, and the chosen Apostles, in relation of that heavenly name of God the eternal Son?

6 Doth

6 Doth not that witneſs of Holy Ghoſt in earth, ſignifie thoſe two witneſſes in the 11. of the Revelations?

7 As Water, Blood, and Spirit, mixt together, are in a ſweet harmony in the body of a man in perfect health, and through a defect of either of them the body could not ſubſiſt:

8 So likewiſe it is with thoſe witneſſes of God in earth, called Spirit, Water, and Blood; for theſe three ſweetly unite bearing witneſs unto but one onely wiſe diſtinct perſonal God glorified.

9 Therefore they agree in one heavenly harmony, and cannot poſſibly be one without the other, not onely becauſe they proceeded from one glorious ſpirit, but alſo becauſe they three onely by the ſecret wiſdom of the Eternal Majeſty, were choſen to bear witneſs in earth before men and Angels, unto that threefold Record in Heaven of Father, Son, and Holy Ghoſt aforeſaid.

10 But ſome men may ſay unto me, the Law and Goſpel being witneſſed unto by the Prophets and Apoſtles already, what need is there of this third witneſs of the ſpirit in earth, or what doth it bear Record unto?

11 From a divine gift, to this I anſwer: In many reſpects there is as much uſe of the witneſs of the ſpirit in this Atheiſtical age, as of the two former witneſſes of Water and Blood.

12 To fulfil the Scriptures which ſaith, *heaven and earth ſhall paſs away, but his word ſhall not paſs away; or not one title of his word ſhall be unfulfilled.*

13 How ſhould Chriſt Jeſus the Lord of Glory be known to be the onely God of truth, if there were not at one time or another a third witneſs in earth to fulfil the Scripture, *for there are three that bear witneſs in earth.*

14 Another neceſſity of this third witneſs of the ſpirit is this, becauſe you may know that there hath not been above theſe thouſand years a commiſſionated meſſenger ſent forth by the eternal Spirit, to bear witneſs unto that truth, which the two former witneſſes ſealed too with their bloods.

15 Another neceſſity of the witneſs of the ſpirit is this, becauſe of late, and at preſent, ſo many ſeveral Antichriſtian ſpirits are come forth into the world in their own names, and from the power of their own ſtrong imaginations, and cunning curſed obſervations, have acted many viſible lying ſigns and wonders upon their own bodies, and other ways, to the ruining of many a poor deceived ſoul, in

body, minde, and perſonal eſtate, all of them pretending when thoſe fleſhly firs comes upon them, that it is the power of the eternal Spirit immediately moving them.

CHAP. XXIII.

1 *Of ſeveral empty opinions concerning the Two Witneſſes in the eleventh of the Revelation.* 2 *What they are.* 3 *No true witneſs without a voice from Heaven.* 4 *Who are the two laſt Spiritual Witneſſes.*

IN the next place I ſhall write ſomewhat of mens empty opinions concerning the two witneſſes in the Revelation, for your better underſtanding of the inſuing truth, ſome men have imagined them to be the ſpirit of Chriſt, and the fleſh of Chriſt.

2 Now you may know that cannot be, becauſe the ſpirit and body of Chriſt were both glorified together in the higheſt Heavens, long before *John* propheſied of the two Witneſſes ſtanding before the God of the whole earth, amongſt the ſons of men.

3 Others there are that would have them to be the literal Law and Goſpel: now you that are ſpiritual may alſo know that cannot be the Witneſſes here ſpoken of, becauſe without a true Interpreter the Scripture in it ſelf, is but a killing letter.

4 You know that the inviſible truth of the Scriptures proceed onely from a true light received from the ſpiritual perſon of Chriſt Jeſus our Lord, in the throne of immortal glory.

5 You know that from the bare records, it is impoſſible to attain to the knowledge of the onely very true God, or the ſpiritual myſteries of his everlaſting kingdom, and that was the very cauſe of theſe and ſuch like Scripture ſayings, *I thank thee Father, that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them to babes: Make the heart of this people fat, which have eyes and ſee not, ears and hear not, hearts and underſtand not:* and why ſo? to fulfil the word of the Lord ſpoken through the mouthes of his Prophets in the time of the Law.

6 If the two Witneſſes here ſpoken of were the Letter of the Scripture, what need then would there be of the inviſible teachings of the Spirit?

7 For the moſt part, doth not the Miniſters and people ſet up the letter of the Scriptures, and offer divine worſhip unto them as the children of *Iſrael* worſhipped their golden Calves?

8 The two Witneſſes cannot be meant the literal Scriptures, becauſe it is ſaid, *If any man will hurt them, fire proceeds out of their mouthes, and devoureth their enemies: and if any hurt them, in this maner they muſt be killed.*

9 Now you may know, that at this very preſent there are many thouſands in theſe three Nations, that do not onely count the Scriptures meer inventions of wiſe men, to keep the ſimple in aw under their Rulers, but if it were not for fear of men, if they could have their wills, they would burn all the Scriptures in the world to aſhes, and inſtead of fearing any fiery vengeance following them, their unbelieving feared ſpirits would greatly rejoyce at it, as a moſt noble or profitable act to the whole world, for preventing all literal conteſtations concerning a God, or glory, or miſery to come.

10 Some men would imagine theſe Witneſſes to be the Magiſtrates and the Miniſters.

11 Now you may know that cannot be, becauſe both Magiſtrates and Miniſters are either choſen by one another, or by the voice of the people, in ſtead of being choſen by the voice of God himſelf, or a true Prophet ſent forth by his eternal ſpirit for that purpoſe.

12 'Tis written, *that the witneſſes had a powerful gift of propheſie*: now you know that ſince God became fleſh, inſtead of the Magiſtrates or Miniſters owning themſelves to be commiſſionated witneſſes, or Prophets of the divine Majeſty, for the moſt part, if men have appeared upon that account, they have perſecuted them by impriſonment, ſtripes, baniſhment, or death it ſelf.

13 Again, it is written, *the witneſſes were cloathed in ſackcloth*, therefore they cannot be the Magiſtrates, or the Miniſters; becauſe you know that for the moſt part they are rather clothed in Satin, or other coſtly garments, then Sack-cloth or mean apparrel; Wherefore ſeeing all Magiſtrates with their Miniſters are choſen by men onely through the ſecret decree of the moſt high God; and it being apparent that inſtead of honoring the Lord of life and glory, or ſhewing mercy unto his Prophets, for the moſt part they ſeek the honor of one another, and perſecute his meſſengers, and rejoyce in feaſting one another through the faſtings of others.

14 It is as clear as the light unto any man whoſe heart is not ſtone blind, that they are none of the witneſſes propheſied of by St. *John* in the eleventh of the *Revelation*.

14 Another ſort of Atheiſtical people there are, that would imagine themſelves to imply the two witneſſes there ſpoken of, ſaying the two witneſſes *are within them, or every mens ſoul and body are thoſe two witneſſes*, and ſuch like:

15 Now you may know that this is ſo far from any ſpiritual truth, that there is no ſence or reaſon in it: why? though a man be called ſoul, body, and ſpirit, yet he being but one perſon onely, you know he can be no more then one witneſs upon what account ſoever.

16 Again, the inviſible witneſs of mens conſciences, concerns mens own particular onely between God and man, or between man and man, and God onely wiſe perfectly ſeeth that witneſs always, and not men; therefore that cannot be the Witneſſes here ſpoken of, becauſe you know that the Witneſſes or Prophets of the Lord were always viſible whileſt they had a being in this world.

17 Thus it is as clear as the light, that none of all theſe are thoſe two witneſſes ſpoken of by St. *John*, but meer imaginary fancies of mens own brains, for want of a divine Light in them to diſtinguiſh between the true witneſſes, ſent forth by the Creator himſelf, and the falſe ones that went before they were ſent.

18 Again it is written, *But I will give power unto my two Witneſſes, and they ſhall propheſie*: My ſpiritual brethren, you may know that when *John* ſpake thoſe words, that the two Witneſſes were to come into the world, to bear teſtimony unto the truth of the two paſt witneſſes of the Lord, becauſe the Text ſaith, *but I will give power unto my two witneſſes, and they ſhall propheſie.*

19 And you know, according to the truth of unerring Scriptures, the two former witneſſes had power given them from the Lord, and they did propheſie in their times:

20 So that you may underſtand, that the Lord did purpoſe to raiſe two men in this Atheiſtical Age, out of the very aſhes of the two former witneſſes, not onely for diſcovery of all lying appearances in his name, as they did in their times, but alſo for a more clearer manifeſtation of the deep things of God, then ever was ſince this world began.

21 You that are ſpiritual may know, that ſince the Lords two former witneſſes fell aſleep in the duſt of the earth, not a man have powerfully appeared to bear witneſs unto one diſtinct perſonal Creator, as they did, until we came forth in the latter end of the year 1651. in the name of the Lord Jeſus Chriſt by voice of words

ſpoken

ſpoken unto me, by his eternal ſpirit three mornings together, to the hearing of the ear as a man ſpeaks to his friend.

22 Again, the Scriptures call them by the name of two witneſſes onely; wherefore if any man addeth to their number, or deſpiſeth them becauſe they appear not like a God, to bring fire down from heaven, or turn waters into blood, or ſuch like natural plagues, or miracles, as hath been acted already, if there be any truth in the Scriptures, can that man ſcape the Plagues of God in the life to come threatned in ſuch a call?

23 Again, you know it is ſaid, *the Lord gave power unto the two witneſſes to propheſie*: Is not this anſwerable unto the word of the Lord, when he ſaid unto me, *that he had given me underſtanding above all the men in the world, and that he had choſen me as his laſt meſſenger for a great work unto this bloody unbelieving world, and had gived me* Lodowick Mugleton *to be my mouth.*

24 You know that the witneſſes are ſaid to be *two Olive Trees, and two Candleſticks, ſtanding before the God of the whole earth*: my beloved ſpiritual brethren, hath not the glorious God of Heaven and Earth, both by ſpeaking and writing, manifeſted through our earthly Candleſticks, or mortal mouths, more divine Oyl, or golden Truth, then in any men in the world beſides?

25 Again, you know it is ſaid, *the witneſſes were cloathed with ſackcloth*: I humbly beſeech you that have truly taſted of the glory of eternity, did any men upon the face of the earth, ſince the time of the Apoſtles, upon an account as ſent forth from the eternal ſpirit, ſuffer perſecution for bearing witneſs unto the man Chriſt Jeſus glorified, to be the onely wiſe God, and alone everlaſting Father, but we two onely?

26 Again, you know it is written, *if any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies*: My ſpiritual friends, is not this anſwerable unto the word of the Lord, when he ſaid unto me, *I have put the two edged ſword of my ſpirit into thy mouth, that whoever I pronounce bleſſed through thy mouth, is bleſſed to eternity, and whoever I pronounce curſed through thy mouth, is curſed to eternity?*

27 Who ever thou art that ſhalt ſee theſe paſſages, and be offended with me, becauſe of them, be it known unto thee, and all men elſe, that I of all men neither do nor can expect any mercy from the glorious God to all eternity, if the Creator himſelf did

not

not ſpeak thoſe very words unto me by voice from Heaven, as aforeſaid.

28 Though at preſent Atheiſtial men ſhall laugh to ſcorn what we ſpeak or write in the name of the Lord Jeſus, yet they being words of truth by an immediate Commiſſion from the eternal ſpirit, you that are heirs of immortal Crowns, may know in that unexpected day of the Lords general account, they will become an inviſible fire within the ſpirits and bodies of thoſe that heard them, of eternal bright, burning, raviſhing, glories, or everlaſting fiery ſhame in eternal death.

29 What power is attributed unto the two witneſſes in the 11. of the *Revelation*, you may know that it is ſpiritual and inviſible; why, becauſe as beforeſaid, it being the third and laſt witneſs in earth of the eternal ſpirit, its declarative Plagues upon the ſpirits and bodies of perſecutors were ſpiritual, anſwerable unto the natural Plagues that were executed by the two former witneſſes, upon the ſpirits and bodies of thoſe that perſecuted them for their Commiſſions ſake.

CHAP. XXIV.

1 *Of the witneſſes Trials and Perſecutions, after the publiſhing of their Coumiſſion.* 2 *The Prophets interpretation of ſome verſes in the* 11 *Revelation.* 3 *An objection againſt the true witneſſes anſwered.*

YOu that are experimentally ſpiritual, may underſtand that the true light of Chriſt in his beloved Apoſtle Saint *John* hath in thoſe two Revelation-witneſſes concluded in one, both the true Prophets in the Law, and choſen Apoſtles in the Goſpel, and the two laſt commiſſionated witneſſes of the inviſible ſpirit, in this ſpiritual conceired Age.

2 Why? becauſe they jointly as one man againſt all gainſayers in the world, do bear witneſs unto that man Chriſt Jeſus, cloathed with fleſh and bone in glory, to be the onely wiſe very true God, and alone everlaſting Father and Creator of both World, Angels, and men.

3 Again, you know it is written, *that when the witneſſes have finiſhed their teſtimony. the beaſt out of the bottomleſs pit, ſhall make war againſt them, and overcome them, and kill them*: behold as that bottomleſs pit, beaſtly imagination within the ſpirits of the Cananitiſh

Pharaoh

Pharaohs and *Herods*, was ſtirred up unto cruel perſecution upon the two former witneſſes for their teſtimonies ſake;

4 So likewiſe a little after that teſtimonial truth of the ſame nature was publiſhed by us, the Holy Spirits two laſt witneſſes, in a Book, entituled, *A tranſcendent Spiritual Treatiſe*; I humbly beſeech you that were the moderate eye-witneſſes thereof through the inſtigation of the people,

5 Did not the ſpirit of perſecution appear in the head Magiſtrate of this City of *London*, when he committed us unto the common Goal of Newgate, (ſo called) in *September* 1653. notwithſtanding no man did accuſe us in the leaſt of the breach of any civil Law of *England*?

6 The next Seſſions following in the Old Bailey, were we not araigned at the Bar like Theeves or Murderers, before Alderman *Fouke* then Lord Mayor of *London*, the Recorder *Steel*, and ſome other Magiſtrates?

7 And did not the Magiſtrates beforeſaid in open Court condemn us as blaſphemers againſt God, becauſe we did bear witneſs unto the man Chriſt Jeſus glorified, to be the onely wiſe God, and alone everlaſting Father, by vertue of a commiſſion we received from his eternal ſpirit?

8 Upon the account aforeſaid, were we not kept cloſe priſoners in the houſe of correction, called old Bridewel, ſix Moneths, without bail or main-priſe?

9 I appeal unto any man that heard our trial, that hath any true hope of eternal ſalvation by that Jeſus Chriſt that was nailed to a tree, without the gates of *Hieruſalem*, whether any thing was laid to our charge by our accuſers, the Lord Mayor, and the witneſſes, upon any civil or natural account in the leaſt?

10 'Tis truth, becauſe of ſome ſpeeches ſpoken unto the Lord Mayor firſt, and afterwards to the whole Bench and Jury, by the power of the Lord Jeſus Chriſt in us, in reference unto our Commiſſion and innocence of ſpirit, whether it was to gain the Magiſtrates favor, or whether they knew of it, the Lord knoweth: ſome ſaid, *whipping was too good for us*, others ſaid, *hanging was too good for us, burning of us was moſt fit*:

11 But where was the man that had ſo much love of truth, or natural pity in him, as to ſay, *but what evil have they done?* was there any ſuch man upon the Bench, or in the Jury, or among the Offi-

cers,

cers, or amongst all those men that heard our tryal? if there were, it was in secret.

12 I remember it is written when our Lord Jesus was accused before *Pilate*, for a deceiver of the people, blasphemy, and such like, notwithstanding he was vehemently accused by the chief Priests, and rulers,

13 Yet *Pilate* oftentimes said, *but what evil had he done? I finde no fault in him*; so likewise though we are but poor sinful dust and ashes, and in comparison of our Lord Jesus Christ not worthy in the least to make mention of his most Holy name.

14 I am fully perswaded in my soul, if *Pilate* had sate in the judgement-seat with the Recorder, he would have asked the Lord Mayor, and our accusers, what evil we had committed, or what Law we had broken, before he had past sentence upon us?

15 What ever mens thoughts and opinions are concerning the Recorder *Steel*, I appeal unto God, elect men, and Angels, and to his own conscience, whether he came not short of *Pilate*, when he sate in the judgement-seat concerning us; if this be truth, which none can deny that heard our tryal, if truth be their guide, I hope he doth not think much of *Pilates* being his elder brother, but will also grant him the preheminence in the day of the Lords eternal account.

16 Some of you that heard our tryal may remember that the Recorder did examine us chiefly, if not wholly, concerning Christs Father, or what that Father was, that in his agonies he cried or prayed unto?

17 If you have not forgot it through distance of time, you may remember our answer was to this purpose:

18 *That that Father which our Lord Jesus Christ made mention of in all his extremities, was his own representative spiritual power or charge, which he had committed unto Angelical Moses and Elias in glory, whilest he went that sore journey in flesh for the redemption of his elect lost Israelites*: it is written, *he shall give his Angels charge concerning thee*, that he and thee was but onely one divine being, let men and Angels disprove what I have written concerning this thing if they can, that I may be ashamed and confounded of my great confidence in that which is not.

19 So much concerning our trial for our bearing testimony unto Jesus Christ to be the onely true God, and alone everlasting Fa-

ther, before the powers of this perishing world.

20 For a more clear manifestation of the commissionated witnesses of the eternal spirit, unto the heirs of immortal glory, I shall write somewhat of the minde of Christ from *John's* words in the beginning of the 11. Chapter, the first words are these: *then was given me a Reed like unto a Rod, and the Angel stood by saying; Rise and measure the Temple of God, and the Altar, and them that worship therein: But the Court which is without the Temple leave out, and measure it not, for it is given unto the Gentiles, and the holy City shall they tread under foot forty and two moneths.*

21 My devine friends, you may understand that that reed like unto a rod possessed by *John*, was a free gift of inspiration which he received from a glorified Christ in the high heavens by his Angel, whereby like unto a skillful Land-measurer, his understanding was enabled to comprehend the spiritual signification of the Temple of God, and the Altar, and them that worship therein.

22 You may also understand, that the Temple, and them that did worship therein, did signifie Gods spiritual house, or tabernacle of elect Jews, and Gentiles, which make but one compleat body for Christ Jesus their head to raign in, by his heavenly light.

23 That Altar spoken of by *John*, did signifie the glorious body, or Tabernacle of the eternal spirit, unto which divine Altar, or Godhead person, those spiritual worshippers were vertually united by a received light from that infinite Majesty: through which invisible intercourse sometimes their souls were full of spiritual joy, through that inward seal of Godlike glory, which they were to enjoy in the life to come.

24 You may understand, that that unmeasured Court without the Temple, did signifie the visible Scriptures.

25 You know that when sacrifices or ordinances were in force at *Hierusalem*, there was the inward Temple, and outward Porch or Court, joyning to the Temple.

26 You also know the Court without the Temple was a common place for all people to meet in, but none might enter into the inward Temple in the time of their worship, but the chief Priests, or those that were Confessors of the true God, and approved of by those teachers of the Law.

27 Likewise you may understand, that the outward Court, or Scripture, which is common to all men that was left unmeasured,

or cast out, did signifie all the out-cast unbelieving Jews, and Gentiles: and the inward Temple or spirit of the Scriptures, did signifie all the Elect believing Jews, and Gentiles, in that glorious Altar beforesaid.

28 Again, you know that the Court of the Temple was an outward ornament or witness, unto the beauty or glory within the Temple:

29 So likewise the Court of the visible Scriptures, is an ornament or testimony unto that eternal spirit of all truth, within the Temple, Body, or Tabernacle of the everliving God: and vertually in a great measure living in the Temples, or bodies of his elect, that are inabled to give a true distinction between the things of eternal life and eternal death.

30 Again, you know it is said, *that the unmeasured Court without the Temple, was given to the Gentiles, and that they should tread the holy City under foot two and forty moneths.*

31 You spiritual ones may know that the minde of the Holy Spirit in those words was this: that to fulfil the Prophesie of Christ concerning the destruction of the Jews, their Temple and City of *Hierusalem* by the *Romans* through conquest, they should possess the literal Records, written by the Prophetical and Apostolical Jews, and not onely worship it in stead of the eternal spirit, but also by cruel persecution for above thirteen hundred years, were to tyrannize over the Holy City of spiritual Jews and Gentiles, that could not bow down unto their inventions.

32 You that are spiritual, may know that the *Roman* Gentiles here spoken of by *John*, are those people which men call Cavaliers, whose Princely race sprang first from the loins of King *Herod* that bloody persecutor of the Lord of glory, and so streamed into the line of the tyrannical *Roman* Empire or Popedom.

33 From this papal power, whatever Apostical or Christian stile they attribute to themselves, through all the Christian world so called, they have banded together as one man, to tread underfoot, as beforesaid, that chosen City of heavenly minded Jews and Gentiles.

34 Because their innocent souls could not forsake that everliving Altar manifested unto them, and bow down to their Egyptian Calves, set up as a snare unto the people, chiefly for fleshly gain and perishing glory from men of their own spirits.

Also

35 Also you that are spiritual take special notice of this, that these two witnesses or Prophets spoken of in the 11. of the *Revelation* did not appear unto men, until the Gentile power of persecuting Bishops were extinguished in this land.

36 But it may be objected by some, that one *Bull* and *Varnum*, and others long before them, have pretended to be these two witnesses, and yet it came to nothing.

37 To this I answer by way of query, can any man make it appear from any Record since the Apostles time, that in any Land or Nation, two men did ever bear witness in all opposition of all men or Angels, unto the man Jesus Christ glorified, to be the onely God, everlasting Father, and Creator of both worlds, Angels, and men?

38 Again, amongst all the pretended Prophets in the world, doth any of them bear witness unto one personal Majesty, distinct from Heavens, Earth, Angels, and men?

39 Nay of the contrary, do they not all rather disown such a God, as a weak or carnal thing, and as one man like unto *Baals* four hundred Priests, and the false Prophets, and Priests in all ages, imagine the Creator to be an infinite formless spirit?

40 If any man should moderately enquire of the pretended Prophets, or spiritual lights in this age, concerning the knowledge of the Creator, or a glory to come, is there any answer to be had from them but this or such like: *the Creator is an infinite, invisible, unchangeable, eternal spirit*: or else they will say, *the Creator is all wisdom, love, purity, riches, beauty, joy, righteousness, justice, or divine excellencies, he fils heaven and earth, he is the all in all, and there is nothing besides him*: or else they will say, *the more ye desire the knowledge of the Creator, the less you will know of him, because he is infinite*: or they will bid you *minde that God or Christ within you, and trouble not your self about incomprehensible infiniteness*: thus these false Prophets of cursed Cain, make a wonderment of an infinite Creator of nothing, but meer words onely.

41 Thou which art puffed up with such a Creator as this is, shalt one day know to thy eternal sorrow and shame, what it is to despise a personal God, infinitely full of all glorious perfection.

42 When this personal Majesty shall shew his infinite power upon thee, through the retaining of his inshining light from thy Lucepherian spirit, and shall leave thee and thy inward God in an unspeakable condition of eternal shame and confusion of soul and

body, then shalt thou know, that thou didst hear of a personal God infinitely glorious for Heavens, Earth, Angels, or men, to be capable of the indwelling essence of his eternal spirit.

CHAP. XXV.

1 Of the sinful soul of man. 2 Of its mortality. 3 All souls that are generated are mortal. 4 If mens souls were immortal they could not be capable of diseases.

CAn the soul of man be any thing at all but dust without their bodies, or can their bodies be any thing at all but dry dead, cold dust also without their spirits?

2 Doth not the rational soul or spirit of man lye secretly hid in his seed like unto a spark of fire, and can this seed of man have any living being without its body?

3 Can the soul and body of man be therefore any more then one distinct living or dying essence?

4 When a woman conceives life in her womb, through mixtures of seeds, by vertue of the decreed word of the Lord spoken at the first Creation of nature, is not that life the very soul or spirit of the childe?

5 Doth not that soul or spirit in the womb by degrees congeal together into rational fire, blood, and water, and so in due time become a compleat body of flesh, blood and bone?

6 If men and women together beget and conceive the soul and body of the childe by an instinct in nature, which none can gainsay, but senceless sots, or conceited wise men, which through an ambition of tongues, or languages, have studied beyond all sober sence, reason, or wit.

7 Is it then possible, think you, that the soul of a man should be immortal, and the body wherein it liveth be mortal?

8 Doth it not stand to very good sence, that being both conceived into life into the womb together, and both born together into the world, and both living together upon the earth their appointed time, and being both poluted together with sin, that they should also both die together, and turn to their dust, or non-being again, until the general bodily resurrection of all mankind that are dead asleep in the dust of the earth, when time is no more, either unto eternal glory or everlasting shame.

9 Again,

9 Again, it is written in the 46. Chap. of *Geneſis*, *All the ſouls that came with Jacob into Egypt, which came out of his loins, beſide Jacobs wives, where in the whole threeſcore and ſix ſouls.*

10 In the tenth of *Deuteronomy* and the laſt verſe, it is written, *thy fathers went down into Egypt with ſeventy perſons*: Here you ſee the Scriptures are plain for prooving the ſouls proceeding out of the loins of man, as well as the bodies.

11 Alſo you ſee that a man in Scripture is caled ſoul, and ſometimes is called body, or ſoul, body and ſpirit, and yet you know, he is but one living eſſence or ſubſtance.

12 If all ſouls and bodies ſince the fall of *Adam* by natural generation proceed from the loins of one another, as it is prooved clearly by ſpiritual ſence, reaſon and Scripture: how can poor vain periſhing duſt imagine that his ſinful ſoul is immortal and cannot die?

13 Is it not natural for an immortal ſpirit to be united onely unto an immortal body? and is it not natural for a mortal ſoul to be united onely unto a mortal body?

14 Is it not againſt all ſober ſence or reaſon, that the body of man could be ſubject to any kinde of diſeaſes or diſtempers in the leaſt, if his ſoul were immortal and could not die?

15 Is it not the very nature of immortality immediately to ſwallow up all into life, or to tranſmute that body wherein it liveth from all maner of corruption, into his own uncorrupted glory?

16 Is it not the nature of a ſinful ſoul to become ſubject to die through the defilement of its firſt created purity?

17 Is there any undefiled ſoul now living upon the face of the earth, and is not immortality all ſpotleſs purity as aforeſaid, how then thinks thou it poſſible that the ſinful ſouls of men are immortal already and cannot die.

18 It is written, *the ſoul that ſins ſhall die*; alſo it is written, *in the day thou eateſt thereof thou ſhalt die the death.* I confeſs that the ſouls of *Adam* and *Eve* were not capable of any kinde of death until they were both defiled with the ſinful nature of the Angelical Serpent:

19 But as ſoon as ever they had eaten of that curſed Serpentine Tree of knowledge of good and evil, their ſoul and bodies were free from all their former pure life:

20 In the room thereof were ſubject to all kinde of impured death whatſoever, and did not know but that they were both

cut

cut off from the divine preſence of the eternal ſpirit.

21 Until the God of Glory himſelf graciouſly promiſed them to become fleſh, blood, and bone, of the Virgin's ſeed, to redeem their ſinful ſouls and bodies again out of all kinde of death, into an unchangeable immortal glory, at his perſonal appearing with his mighty Angels.

22 Again, the Lord hath ſaid in divers places of Scripture, *that the ſouls of men ſhall be cut off from the land of the living*, *and that the ſoul that ſins ſhall die*, *and that the pure ſoul of Chriſt himſelf was poured forth unto death*, *and that the ſoul of Chriſt ſhould not be left in grave*, *nor that his bleſſed body ſhould ſee corruption*; and the Lord hath ſaid, *that Adam and Eve were but duſt*, *and to duſt they ſhould return again*. And yet thou, contrary to all Prophetical or Apoſtolical Scripture, and againſt all ſober ſence or reaſon in its right minde, ignorantly or impudently affirmeſt, *that the ſinful ſoul of man is already immortal*, *and cannot die*, *or be put to death*.

23 Again, from this thy nonſenſical imagination, doſt thou not call all the Scriptures all lie, and the eternal Majeſty from whence they proceeded a lyar to his face? and doſt thou not call all ſober ſence and reaſon a meer lie alſo?

24 I know it is a common thing for men to ſay they have in them a good ſpirit, and a bad ſpirit; 'tis confeſt that every man in his fallen ſpirit hath remaining a little light or motion of the ſpirit of God in him,

25 Yet take notice of this, though he hath a twofold motion in him to juſtifie all the righteous proceedings of the Creator in his conſcience at the laſt day, yet he hath but one ſpirit or ſoul in him.

26 Indeed the Apoſtle ſaith, *the ſpirit luſteth againſt the fleſh*, *and the fleſh luſteth againſt the ſpirit*, *and theſe two are contrary*: that which the Apoſtle calls the ſpirit in this place of Scripture was a divine light of life, received into the dark underſtanding, by vertue of a word ſpeaking from the eternal ſpirit of a glorified Chriſt, but not the eſſence of the Holy Spirit.

27 And that which he calls the fleſh, was mans own ſpirit, which conſiſts of nothing but confuſed lying imagination, or curſed carnal reaſoning againſt that heavenly light aforeſaid.

28 Again, you that are ſpiritual do know, that all men that do expect a glory to come in the inviſible Heavens, do confeſs that the ſpirit of the divine Majeſty is infinite, unchangeable, immortal, an eternal.

28 If the Creators perſon is of an incomprehenſible brightneſs, which none can gainſay but angelical carnalities, how then thinkeſt thou it poſſible for men or angels to be capable of the in-dwelling eſſence of the eternal Spirit?

29 Though every man as aforeſaid, have little or much of the ſpiritual motions of God abiding in his ſoul, yet take notice of this, when he inſpireth any light into ſinful ſpirits, that very light it ſelf being diſtinct from the infinite Spirit, and eſſentially one with mortality, is made capable, not onely to live, but alſo to die together, that it through death might be capable by the decree of that Spirit from whence it was produced, to quicken and revive that mortality again into the glorious likeneſs of the eternal Majeſty it ſelf, from whence it came.

CHAP. XXVI.

1 *Of the nature and place of the Reprobates torment.* 2 *The laſt witneſſes great confidence concerning the end of the world.* 3 *Without a tongue no ſpeech can be made by God, Angels or men.* 4 *God is viſibly ſeen by ſpiritual bodies, as Kings are by their ſubjects.*

TAke notice of this alſo, that in what ſoul ſoever this in-ſhining light hath appeared, though he be preſerved from deſpiſing a perſonal God, if before he taſte of death, he doth not attain to underſtand this glorified Jeſus to be the onely wiſe very true God, upon the ſight of ſo clear a diſcovery as this is, then this will be his portion, All the light at his death ſhall vaniſh and come to nothing, and in the day of the Lords account, by vertue of his decree, that Luciferian Serpentine ſpirit which abhorred the ſimple plain truth, becauſe it diſcovereth its carnal deceits, ſhall quicken and bring forth a body ſpiritually as dark as pitch, and naturally as heavy as lead, a body of thick darkneſs, or blackneſs of darkneſs, according to Holy Writ.

2 Again, it will be a body whoſe inviſible ſpirit ſhall be a fire of ſuch a dark envious nature, that it ſhall burn more intollerably fierce than any fire in this world whatſoever, through which it ſhall be tormented, as if it were nothing elſe but a carcaſe or pillar of unſavory burning brimſtone.

3 In that very place where it doth appear upon this earth, it ſhall either ſtand, ſit, kneel, or lie along, neither ſeeing its own dreadful perſon, nor no mans elſe.

4 And

4 And the main ground of all his unſpeakable ſorrow will ariſe from hence, becauſe its ſpirit is bar'd cloſe priſoner in its own body, from all kinde of former thoughts, or motioning forth upon any ſpiritual comforts whatſoever, through the total abſenting in-ſhining preſence of the Lord Jeſus Chriſt the everlaſting Father.

5 Again, all thy former pride, envy, covetouſneſs, lying, luſt, and hypocriſie, which thou with delight didſt act towards thy innocent brothers ruine, ſhall then be acted againſt thine own ſelf; it will be the eternity of thy condition that will increaſe thy ſorrowes and ſhame: O it will be in vain then to wiſh thou hadſt never bin born, or any thing elſe.

6 Who ever thou art that ſhalt out of thy atheiſtical ſoul laugh theſe words to ſcorn, and ſay, *theſe are but meer fancies of my own brain*, know this from the Lord of Glory, when this whole world, and all the beauty and natural glory thereof, as namely, the Firmament, Sun, Moon, and Stars, are become nothing but burning duſt, or dry ſand, and an utter Chaos of everlaſting confuſed darkneſs, then thou ſhalt remember thy deſpiſing things thou kneweſt not.

7 Is not this anſwerable to Chriſts own words, where he ſaith, *If that light in thee be darkneſs, how great will that darkneſs be?* Again, *The Son of man ſhall ſend forth his Angels, and they gather out of his Kingdom all things that offend, and them that do iniquity, and ſhall caſt them into a furnace of fire, there ſhall be weeping and gnaſhing of teeth*, Mat. 13. Take notice of this record of Scripture, and you ſhall find that he ſaid, *theſe things ſhould be done at the end of the world*. Again, *and when the Son of man cometh in his glory, and all the holy Angels with him, then ſhall he ſit on the throne of his Glory, and before him ſhall be gathered all nations, and he ſhall ſeparate them one from another, as a ſhepherd ſeparateth the ſheep from the goats: and he ſhall ſet the ſheep on his right hand, and the goats on his left; then ſhall the King ſay to them on his right hand, Come ye bleſſed of my Father, take the inheritance of the Kingdom prepared for you from the foundation of the world. Then ſhall he ſay to them on the left hand, Depart from me ye curſed into everlaſting fire, which is prepared for the devil and his angels*, Mat. 25.

8 Here ye may ſee that the Lord Jeſus doth not ſpeak of curſing or burning up of ſin in all men, and eternal ſalvation unto all mens perſons, but maketh as clear a diſtinction as there is between ſheep and goats, of an eternal ſeparation of two diſtinct generations.

9 The one perſonal nation to enter into that moſt bleſſed eſtate

or kingdom of the right hand of eternal raviſhing glory, with Chriſt and his holy angels, and the other perſonal generation to be caſt out into the left hand of the fiery burning kingdom of everlaſting utter darkneſs, with that devil *Cain* and his curſed generation, being thereunto appointed from the foundation of the world.

10 Again, whatever men ſhall imagine or think to the contrary, this was the very minde of Chriſt in thoſe words of his, concerning bleſſing eleſt Iſraelites to eternity, and curſing Canaaniticſh reprobates for everlaſting.

11 Who ſhall dare open his mouth in that day to ſay, why haſt thou made me thus? As ſure as the Lord liveth, and as certain as thou art a living ſoul and body, this very thing will come to paſs in a ſhort ſeaſon, though men or angels ſhould gainſay it.

12 The Lord Jeſus Chriſt neither can, nor will be found a liar in this nor any thing elſe, for all the curſed whimſies of men in this age, or any other age, though the perſons of ten hundred thouſand times ten Millions of men and women ſhould ſuffer the vengeance of eternal fiery death in utter darkneſs. O poor vain deſpiſer of a perſonal God, what acurſed condition art thou in, and knoweſt it not?

13 In the next place I ſhall ſpeak again concerning the Creators being an infinite perſonal Majeſty, unto which the viſible forms of men and angels bear record, as unto an incomprehenſible glory, from whence all their comprehenſible things had their beings.

14 Was there not an uncreated eternal Majeſty alone, when no creatures whether men or angels, appeared in a ſenſible living being?

15 Again, ſeeing there was from eternity a diſtinct Glory, is it not of neceſſity that this everliving being ſhould be a glorious ſomething?

16 Is it not both lawful and expedient alſo for a man, according to ſobriety, to declare unto his ſpiritual and natural brethren, what this glorious God was, and is, that man being ſent forth by the eternal Spirit for that very end or purpoſe?

17 Doth not all men which confeſs a Creator, conclude poſitively there is but one God, and no more?

18 If this one God was an infinite diſtinct ſpiritual ſubſtance, before any created being appeared to themſelves, is it not of an abſolute neceſſity that he ſhould abide in his own divine center, and ſo continue a diſtinct glorious being to all eternity, for an everlaſting diſtinction between the unchangeable Creator, and the changeable creatures?

19 Do not all men which acknowledge this distinct glorious Being, conclude him to be an infinite, eternal, unchangeable Spirit, and do they not conclude this incomprehensible Spirit to be an eternal Godhead being in it self, and so of necessity must he not be a distinct glorious Being, from all things and places?

20 If there be a Creator, and if this glorious Creator be an infinite distinct something, too transcendently divine to be essentially united unto heavens, earth, angels, or men, which none can deny but conceited Notionalists, or literal Hypocrites, are not those men as yet utterly ignorant of the Holy One of *Israel*, which imagine the Creator to be an infinite formless Spirit, essentially united unto the whole Creation, utterly hating that God that is a distinct glorious being to himself?

21 Again, if the eternal Being be an infinite Spirit, can that glorious Spirit be any thing at all without it be endued with variety of divine qualifications?

22 Is not that infinite Spirit and its glorious properties, but onely one essence or Godhead substance?

23 Is not every vertue in the Eternal Spirit infinite?

24 Is that eternal Spirit and its heavenly vertues, any thing else but immortal Crowns of bright burning glories?

25 Can this infinite spiritual Glory be sensible of its divine excellencies, or be a perfect blessedness, except he hath a distinct body futable unto his eternal Spirit, to enjoy his divine pleasures to himself, and at his pleasure to distribute by measure into the elect spirits of men and angels, the in-shining glimpses of this incomprehensible glory?

26 Though the eternal Spirit be that invisible God, that by the power of its Almighty word hath created all things either for a time, or for eternity, into that glorious order they now appear to be, yet you that are spiritual may know, that without a body, face, or tongue, his glorious Spirit could not possibly have spoken any distinct words at all, no more then the spirits of men or angels can speak distinct words without a body, face, or tongue of their own.

27 Though all power, wisdom, and glory proceeds onely from an invisible eternal Spirit, yet you may know that it cannot be a perfect glory, except it be clothed with a Majestical person, as a visible ornament for men and angels, to behold face to face in the high heavens, no more then the invisible spirits of earthly Monarchs could be

be compleat without natural bodies or persons, for their subjects beholding them face to face.

28 Thus you that are truly spiritual, may know, that though there was nothing created by any bodily labor, or painful study of the glorious Creator,

29 Yet without a distinct heavenly body there was nothing made that was made, neither possibly could be, what ever is or shall be imagined to the contrary.

30 So much at present concerning that one personal Majesty, or i comprehensible being of all beings, which are subject to change, or to be changed at his divine pleasure.

31 O blessed onely are all you that have the faith of his own glorious personal God abiding in you.

CHAP. XXVII.

1 *A more full discourse of the two witnesses.* 2. *No true messenger or witness without a voice from God to the hearing of the ear.* 3 *The three Commissions agree all in truth.* 4 *Differing onely in point of worship.* 5 *There was not, nor can there be assurance of eternal happiness but in the belief of a Commission.* 5 *God owneth no worship in this Commission but what is spiritual.* 6 *The difference between true and false Commissioners.*

IN the next place I shall treat again concerning the witnesses according to former intention: you may remember where I ceased, I challenged the whole world whether since the primitive times, any men upon the account of bearing record unto the man Christ Jesus in glory to be the onely wise God, Creator, Redeemer, and everlasting Father, appeared as the two *Revelation*-witnesses?

2 Again until the Roman Bishops persecuting tyranny was expired in this land, you may know the two *Revelation*-witnesses, or Prophers, never appeared:

3 For according unto Scripture order, you that are of a spiritual comprehension, may know, that we are those two commissionated witnesses, or Prophets of the Holy Spirit of the Lord Jesus Christ, because as beforesaid,

4 According to the propheſie by Saint *John* we exactly appeared when the Roman Bishops times were expired, of treading under foot the holy City or people of the Lord Jesus Christ in this land.

5 Some men may object and say, *Why are the witnesses of the spirit*

but two in number, and the former witneſſes of ſo great a number? Unto this objection from the Lord I anſwer by way of quere: Doth not the glorious wiſdom of the eternal ſpirit moſt of all appear in the ſmalleſt number of things for the acting of a wonderful work?

6 Is it not moſt advantagious unto the Creators glory, to prevent men or Angels from knowing his witneſſes or their number, either by miracles or without miracles, until his pleaſure is to reveal them?

7 You know that Gods worſhip formerly was not onely inviſible but viſible alſo, and to continue for a long ſeaſon, therefore there required a great number of ſpiritual ſpeakers unto the elect.

8 But the worſhip of God being now onely ſpiritual or inviſible, thou mayeſt know, that a witneſs or two is ſufficient, the day of the Lord being near at hand to proclaim his glorious coming, by ſpeaking or writing unto the ends of the earth.

8 Again, is not a witneſs or two ſufficient to diſcover the vanity of all vain glorious fleſhly formalities amongſt the ſons of men, ſeeing the Lord is at hand to make an eternal ſeparation between the bleſſed Iſraelites, and the curſed Canaanites?

9 Doth not theſe three witneſſes in earth onely agree in one divine body of all truth in this reſpect, becauſe they received their commiſſion by voice of words, to the hearing of the viſible, as well as inviſible ear, through the glorious mouth of a perſonal Majeſty?

10 Wherefore can any man upon this earth that counts himſelf, or is accounted by others, to be a true Prophet, Apoſtle, Miniſter, Preacher, Teacher, Biſhop, Shepherd, Prieſt, Embaſſador, or witneſs from the God of Heaven and Earth without a voice of diſtinct words to the hearing of the ear from the everliving God?

11 Or can he poſſeſs any true joy or peace of conſcience, in his prophetical declarations, without ſuch an immediate commiſſion from the true God as beforeſaid.

12 Again, though Spirit, Blood and Water, by the wiſdom of God ſweetly agree within the body of a healthful man, yet you know that they are of contrary natures to one another;

13 For the ſoul or ſpirit of man is an abſolute mortal fire within the blood and the water, which by vertue of its fiery nature, qualifieth the blood and the water according to their capacities;

14 Through which they are ſo ſweetly compoſed, that unanimouſly they give natural life and ſtrength through the whole man:

in

in ſo much that the one cannot live without the other, though they are of contrary natures.

15 Thus through the ſecret decree of the divine Majeſty there is a marvelous trinitary myſtery within the natural body of man;

16 But very few men underſtand it for want of the prophetical ſpirit of *David* in them, who cryed out with exceeding admiration of the Creators wiſdom, ſaying, *I am fearfully and wonderfully made!*

17 So likewiſe you may know, it is with theſe three commiſſionated witneſſes of the divine Majeſty in earth:

18 For though all three proceeded from one and the ſame ſpirit of truth, and all bear Record unto onely one diſtinct perſonal God-man glorified, yet in the maner of their declarations concerning the worſhipping of the Holy One of Iſrael, they differ, and are as contrary as fire, blood and water, which are without the body of men.

19 But in the ſpirituality of their adminiſtrations concerning inviſible worſhipping of the Lord Jeſus Chriſt, they harmoniouſly agree as one ſoul, like unto ſpirit, blood and water, within mans body as aforeſaid.

20 If any man ſhould ask, why the Holy One of Iſrael hath put ſuch a vaſt difference between the adminiſtrations of his three witneſſes in earth? To this from the Holy Spirit I anſwer by way of Quere; Is it not to blinde the eyes of the wiſe and prudent men of this world, that from their ſtrength of reaſon in Scripture records, they may war againſt the pure light of life within the witneſſes of the God of all ſaving truth?

21 That they may remain in their rational darkneſs of unbelief wherein they were born, and ſo everlaſtingly periſh for want of that new and true birth of the fiery glorious Spirit of our Lord Jeſus Chriſt.

22 Is it not alſo that God alone may receive all the honor, power, praiſe, and glory, from his redeemed ones, in the revealing his true witneſſes or Prophets unto them by his eternal ſpirit, through which they attain to the right underſtanding of the very true God, and the glorious things of eternity, declared by his own choſen meſſengers;

23 And ſo are made to receive thoſe divine truths in the purity of them, by loving of them above the gain or glory of this conceited periſhing world?

24 Moreover, do they not thereby enjoy an inviſible ſeal of an

assurance of the eternal immortality of their persons at the visible appearing of the divine Majesty of the Son of man,

25 That most infinite glorious God, with all his mighty Angels, *Moses* and *Elias*, at that dreadful day when all time shall vanish immediately, and eternity onely seize upon all mankinde in their several persons:

26 Again, if water, blood and fire, without the body of man be mixt together, being of contrary conditions or natures, you know they cease not contending until they have conquered one another.

27 Also you know blood is too strong for water, and fire too powerful for blood, so likewise you may know it is with the three commissionated witnesses of God in earth, *Moses*, the Apostles, and two last Witnesses.

28 Though they unanimously agree in bearing record unto onely one distinct personal God of all saving truth, as spirit, water, and blood, sweetly accord within the healthful body of a mortal man as aforesaid.

29 Yet you may know that in their visible worship they are at warfare with each other, until they have obtained victory one over another,

30 That the present immediate spiritual wisdom of the divine Majesty might bear rule in the consciences of the chosen Jewels of immortal crowns, and not that which is past.

31 Wherefore when that Gospel administration of blood appeared, you know that the Apostolical Commissioners thereof did with all their power preach against all Mosaicall observations of Jewish circumcision, new Moons, or abstinence from meat, drinks, or any kinde of Sabbattical Ceremonies whatsoever, to be vain and of none effect, and contrary to the Spirit of Christ.

32 Thus you that are enlightned from on high, may see that that spiritual wine of the everlasting Gospel, in the chosen of God, transmuted all watery Ceremonies into its own spiritual substance, even as water being mingled with blood, is converted into its own nature.

33 Moreover, since the appearing of the two last Witnesses of the eternal spirit, you may know, that all Apostolical ordinances imitated by men called Ministers of the Gospel, are counterfeit Apostles, which take upon them to Preach, Pray, Baptize with water,

ter, break bread, lay on hands, or any such like, without a commission from on high.

34 Whether for silver, or honor, or a name amongst men, under pretence of conscience unto a God which they truly understand not, nor desire to know.

35 From the true God I say again, you that are spiritual may know, that these idol Shepherds, and their imaginary formalities, are now become vain, and contrary to the heavenly breathings or incomes of the glorious Spirit of our Lord Jesus Christ, God-man glorified.

36 Thus in what soul soever this divine worship of the true God powerfully appeareth, it immediately transmutes all Apostolical formalities into invisible spiritualities of glorious joys,

37 By vertue of an heavenly intercourse between the divine spirit and the poor soul, that is acquainted with his heavenly voice, or still motions.

38 Again, if divers men appear as Witnesses, or Prophets, immediately sent forth by a powerful commission from the everliving God, are there not certain divine seals to distinguish between those Embassadors which are infallible, and them that are but fallible?

39 My elect brethren, is it not the property of a commissionated Witness of Christ Jesus at the first appearance of God unto him, to desire the Most High that he would passe him by, and make choice of any other to be his Embassador unto his people?

40 Furthermore, in the maner of his spiritual declarations unto the most wisest natural men, doth he not appear not onely seemingly quite contrary unto the Lords former witnesses, but also as the most blasphemous, simple, base fellows that ever appeared in the name of the Lord?

41 But of the contrary for the most part in men that are deceived, is there not a strong desire in their fleshly spirits to be a spiritual witness of the Lord?

42 And upon that account will not the least appearance within them, or without them, stir up their spirits to go or run before they were sent?

43 Moreover, for want of a true commission by voice of words from the God of heavens and earth, do they not declare marvellous natural things that shall suddenly come to pass, or spiritual voices of power within them, with many lying signs and wonders suitable unto the nature of man?

44 Through

44 Through which the moſt wiſeſt rational men are not onely out-witted by them, but ſubject to become one with them.

45 Furthermore, for want of ſpiritual declaration to witneſs in the conſciences of the people of pure light, language and life, that they are from the unerring ſpirit, do they not deceive their own toſticard, ſpirits by taking upon them to act over anew the former actions of the true Prophets, or Witneſſes, or high Prieſts of the Holy One of Iſrael?

46 Doth not this demonſtrate thoſe to be the commiſſionated Witneſſes of the unerring ſpirit, that are indued with a divine gift, to write a volume as large as the Bible, and as pure a language as that is, with as much variety of matter, without looking in any writing whatſoever, or having any real contradiction in it?

47 Again, if men are endued with a divine gift to remonſtrate the real grounds of the inviſible things of eternal glory, and ſhame, appointed for two worlds of people when time is no more; is not this a clear manifeſtation unto the elect Iſraelites that thoſe men are the immediate Witneſſes, or Prophets, of the eternal ſpirit?

48 But on the contrary, if men pretend to be Prophets, high Prieſts, or Kings of Iſrael, by an immediate power from the eternal *Jehovah*, and yet are ignorant of the inviſible things of eternity,

49 Is not this a clear manifeſtation unto all that have any divine light in them, that ſuch men are but ſpiritual counterfeits?

50 If men by a divine gift unto thoſe that have any light of life eternal, ſhall make an undeniable diſcovery of all ſorts of ſpiritual counterfeits in the world, is not that a real evidence of the infallibility of their commiſſion from the Holy One of Iſrael?

51 On the contrary, if men are ſo far from a true diſcovery of all ſpiritual counterfeits, that they can ſhew no ſenſible divine grounds of their own commiſſion from above, is not that a clear manifeſtation unto all that are truly enlightned, that they are perſons under ſpiritual deceits?

52 If all ſober men in general upon the peruſal of this epiſtle ſhall in their conſciences be convinced, that concerning the inviſible things of eternity, this is the cleareſt diſcovery that ever their eyes beheld, and yet but very few of them ſhall dare to own the penmen thereof, for fear of looſing their preſent enjoyments of fleſhly honor, profit, or pleaſure amongſt men.

53 Is not this a clear demonſtration unto the choſen of God, that

that this book was penned by the infallible witneſs of the eternal ſpirit, in the glorified perſon of our Lord Jeſus Chriſt;

54 Whom men durſt not own when he was on this earth, for fear of being excommunicated out of their vain glorious Synagogues, or becauſe of many hard ſayings unto mans reaſon, ſpoken through his gracious and unerring mouth.

55 So much at preſent concerning the choſen Witneſſes, Prophets and Apoſtles, ſent forth by the eternal ſpirit unto the ſons of men, to bear record unto the man Chriſt Jeſus the Lord from Heaven, the onely wiſe God and alone everlaſting Father, againſt all gain-ſayers that ever were, are, or ſhal be, from theſe Scripture words: *And there are three which bear witneſs in the earth, the ſpirit, the water, and the blood, and theſe three agree in one.*

56 Crowns of eternal glory are prepared for thoſe men and women, which are not onely preſerved from deſpiſing things that ſeem ſtrange unto them, but are alſo made with patience to wait upon the Holy Spirit for his diſcovery of them.

CHAP. XXVIII.

1 *No reaſon in Angel or men can be ſatisfied in it ſelf without revelation from the Creator.* 2 *God created reaſon.* 3 *Yet it was not of his own nature.* 4 *Infiniteneſs is to create perſons and things differing from his own nature.* 5 *Though all Creatures were made by God, yet they came not out of him but by the word of his power.* 6 *No creature ſpiritual, or natural, can be ſaid to be the image of God, but man onely.* 7 *It is the property of reaſon to promiſe obedience to God by his Prophets, but perform none.* 8 *Why the Angels are called mighty.*

AGain, becauſe of the endleſneſs of that Serpentine reaſon in man, continually warring againſt the innocent Dove of plain truth, proceeding from the eternal ſpirit of a glorified Chriſt,

2 Therefore I ſhall write again concerning the vaſt difference between the nature of angelical reaſon, and the nature of divine ſatisfaction in it ſelf, utterly unknown to men or Angels, until it be his pleaſure to impart the inſhining glimpſes thereof into their ſhallow comprehenſions.

3 Though the ſpirits of the mighty Angels are pure reaſon, yet you that are ſpiritually quick, may know, that their undefiled reaſon would immediately become all rebellious imagination againſt the Creators glory, if it were not continually ſupplied with inſpirations from his eternal ſpirit.

4 Is the nature of the moſt piercing reaſon that is, any thing elſe but meer deſire?

5 Where any deſire abideth, is there not a want of ſomething deſired, and where any thing is wanting, can that ſpirit be fully ſatisfied in it ſelf?

6 Again, ſeeing the pure ſpirits of the mighty Angels are but rational, and the moſt excellenteſt reaſon that is, but meer deſire, and deſire a want of inward ſatisfaction, and where ſuch ſatisfaction is wanting in it ſelf, there can be no true peice enjoyed, or continuance one moment in its preſent purity.

7 What ſpiritual power is there in the moſt piercing reaſon that can be?

8 Is it any thing elſe but a meer deſire that it might be partakers with the glorious purity of that ſpirit that gave its ſenſible being?

9 Hath it any power at all to deſire after wiſdom, love, or any kinde of divine excellency in the leaſt from its own rational nature? If this be truth, which no ſpiritual or ſober rational man can deny, are not thoſe men under deep darkneſs which ſay, *the divine nature of God himſelf is pure reaſon onely?*

10 If the moſt pureſt reaſon in its own nature be nothing elſ but unſatisfactory deſire, is it poſſible think you, that ſpirit ſhould have one thought or motion of reaſon inherent in his nature, whoſe divine vertues are all tranſcendent ſatisfaction in it ſelf?

11 Some men may ſay unto me, *Could the divine Majeſty create a rational living ſpirit, and yet have none of that life or rational nature living in himſelf?*

12 You may remember I have written upon this point already in the creation of Angels, yet for a further convincing or confounding of that Luciferian reaſoning in the learned men of this world, againſt the infinite power, wiſdom, or glory of the Creator, I ſhall ſpeak ſomewhat from the Lord Jeſus in anſwer to this curious Quere.

13 You may know that all things are poſſible and very eaſie for an infinite Spirit to bring to paſs, when his glory moves him to do it.

14 You may alſo know, that though the eternal Spirit be infinite, yet it hath no power to do any thing at all, except his Glory moves him to it, or againſt its own glory.

15 I confeſs it is not onely contrary to reaſon, but far above all reaſons reach truly to underſtand the myſteries of the Creation, or Redemption of the mighty Jehovah, or everliving Jeſus.

16 What

16 What is the height, or depth of the pureſt rational comprehenſion in men or angels, concerning the glorious things of eternity? Is it any thing elſe but either ſtrength of memory, or excellency of ſpeech, or ſwiftneſs of underſtanding, in comprehending all words whatſoever, whether they are uttered according to acuteneſs of ſenſe or no? but for a true underſtanding of thoſe heavenly things ſignified by thoſe divine words, it knoweth nothing at all in the leaſt.

17 You know it is written, *With thee is a well of Life, and in thy light ſhall we ſee light.* Here you ſee that *David* did not attribute the ſight of that light of the well of life unto his rational comprehenſion, but unto the divine light which he received from the well of life eternal:

18 So likewiſe you may underſtand, that the holy Angels themſelves do not comprehend that inſpired light of life in them by their own rational purity, but by vertue of the glorious in-comes themſelves, proceeding from the divine nature of the eternal ſpirit.

19 So that you that are ſpiritual may clearly ſee, that neither men nor Angels are capable to comprehend divine truths by any rational comprehenſion whatſoever:

20 But onely by vertue of divine words or motions received from the ſpirit of an infinite Majeſty of all glorious truths which are eternal.

21 If the divine Majeſty could not by the power of his word ſpeaking, into ſome ſubſtance diſtinct from him, as well create ſenſible and inſenſible living beings of variety of natures contrary to his own heavenly nature, as produce ſenſible beings of his own divine nature, how could he poſſibly then be infinite?

22 If the moſt High God ſhould have inherent in his own ſpirit ſomewhat of every nature that he hath created, how could he then be all variety of nothing but infinite purity in himſelf?

23 Or how could there be any ſpiritual Creator at all, but periſhing nature onely, as over-wiſe men blindly imagine?

24 I would gladly have you that are ſpiritual-minded, to underſtand this divine ſecret, Though every thing that have life had its original from the Creator, yet all ſpirits whoſe natures are oppoſite to the divine Glory, were without him, and not within him, and ſo were eternally diſtinct from his moſt pure ſpirit.

25 From eternity he perfectly foreſaw all thoſe ſpirits alive in their own elements, though they were nothing but ſenſleſs confuſed

matter in themſelves, and when his divine pleaſure moved him to make them appear into diſtinct living beings, you may know, that it was none of his divine nature, but a powerful word onely, commanding thoſe ſpirits to come forth out of ſecret death or darkneſs, and manifeſt themſelves according to their ſeveral properties, into diſtinct living beings, in the viſible ſight of themſelves, and elect men and angels, as manifeſtations of his eternal decree.

26 Wherefore you know, in the forming of the man *Adam* it is recorded that God ſaid, *Let us make man in our image*, but you never read or heard that any other creatures were made in the image or likeneſs of God beſides them.

27 You know it is written, *that Chriſt took not on him the nature of Angels, but the ſeed of Abraham*: why did not the Creator take on him the *nature of Angels, but the ſeed of Abraham?* you that are ſpiritual may know, it was becauſe the one was created or renewed into his own image or ſpiritual likeneſs, and the other was in his nature quite contrary to the divine Majeſty.

28 If the angels ſpirits had been of the divine nature, how could it be ſaid, that Chriſt took not on him the angelical nature?

29 But it may be objected, that thoſe words were ſpoken in relation to Chriſts fleſhly part. To that I anſwer: Was not Chriſt both God and man in one perſon? and was not his divine ſpirit and natural fleſh one bodily eſſence after his Godhead was tranſmuted into pure manhood?

30 Though the unchangeable glory of the Creator was wholly tranſmuted into a body of fleſh, blood and bone, that ſinful mortals might behold their God face to face and live;

31 Yet you may know that the nature of his ſpirit, in reſpect of its divine purity, neither was, nor poſſibly could be changed, but onely his infiniteneſs was laid down in fleſh for a ſeaſon, for the fulfilling of Scripture propheſies.

32 Again, if Chriſt took not on him that Angelical nature of pure reaſon, what then, think you, will become of all rational wiſe men, which underſtand nothing but what is viſible unto the eyes of carnal fleſh?

33 If the eternal ſpirit of the Creator hath no Angelical reaſon in his divine nature, ſome men may ſay unto me, How will you anſwer that Scripture, where the Creator ſaith unto the Jews, *Come, let us reaſon together?*

34 As

34 As to that you may know, when that Scripture was ſpoken, that the Lord did not talk with the Nation of the Jews in his own perſon, but in the perſons of his true Prophets, which were ſent to convince thoſe ſtony-hearted Jews, by declaring the glorious God and his ſpiritual truths unto them, in the ballance of their own reaſon.

35 You know is it written that the Iſraelitiſh Jews cryed out, *Let not God ſpeak to us any more leſt we die, and it was granted unto them, that he would not ſpeak unto them any more in his own perſon, as they deſired*; therefore you may know, that the Lords reaſoning with the Jews was onely by his Prophets, which were rational men like unto themſelves.

36 If the Creator himſelf ſeemeth to reaſon with any man, is it any other wayes but to confound the wiſdom of unclean reaſon in man, by way of quere, and ſuch like, as Chriſt the onely God often did to the Jews in the days of his fleſh?

37 You know it is written, *that Chriſt wept over Hieruſalem, and the Jewiſh Nation, ſaying, How often would I have gathered you together as a hen gathereth her chickens under her wings, and ye would not*: behold, as he was a man he wept over the unbelief of their bloody-minded ſpirits, but as he was a God he rejoyced at their damnation, in relation unto his eternal decree.

38 Is not this anſwerable unto thoſe ſayings of his, where he calleth them *Serpents*, and *Generation of vipers*, and *children of the devil*? and *how ſhould ye ſcape the damnation of hell*? and ſuch like.

39 Again, concerning thoſe words *ye would not*, you that are ſpiritual may know, that the divine will or pleaſure of God in his Prophets, did ſpiritually contend with the carnal ſpirits of the legal Jews, anſwerable to their curſed imagination, of having power in their own rational wills to do whatſoever he ſhould command them.

40 If the nature of the moſt pureſt reaſon be nothing but unſatisfactory weakneſs, ſome men may ſay unto me, why then doth the Scriptures call them Chriſts mighty Angels? From the true light of life eternal, to this I anſwer by a compariſon, If men are choſen by the greateſt Monarch in the world for his ſociety, that they may be always ready to obey his will in whatſoever he ſhall command them, when they have received a commiſſion from his own mouth, to execute vengeance upon Rebels, their Towns, Cities, or Caſtles, in

in his dominions you know they appear mighty or dreadful unto all his people, as the King himself that sent them;

41 So likewise you may know is is not in reference unto the purity of the Angels natures, that they are called mighty Angels; but because they were created, not onely to stand in the personal presence of an infinite Majesty, to behold his bright burning glory face to face, but also to be ready to receive commissions from him to execute vengeance upon the Persons, Goods, Towns, or Castles of Canaanitish Rebels, that are left to despise his spiritual government, or glorious truths, declared through the mouths of his chosen Messengers.

42 Again, though those men that stand in the presence of the worlds Monarch, are looked upon as the most mighty Nobles on this earth, yet you know that the sight of them is not very dreadful to behold, until men know they have received a commission of life and death from their mighty Lord and Master;

43 So likewise though the holy Angels are called mighty, because they stand in the personal presence of the most infinite Majesty of heaven and earth, yet you may know, that the sight of them are not very dreadful to behold, until they have received a commission of life and death from their most mighty Lord of heaven and earth.

44 Again, you know that the servants of the most eminent Prince, are not onely looked upon as honorable and mighty persons, because they stand in the presence of so powerful a Prince, but also because they inherit a temporal kingdom of such exceeding vastness, with variety of honor, beauty, riches, or pleasures;

45 So likewise you may also know that the persons of Angels, are not onely called Holy or Mighty, because they stand in the visible presence of so infinite a Majesty, but also because they inherit a kingdom of such infinite vastness, and unspeakable fulness of all variety of ravishing honors, beauties, riches, or pleasures which are eternal.

46 Again, you know that the servants of an earthly Monarch, for the magnifying of their Lord and Master, in the spirit of his subjects, are cloathed not onely with ornaments decked with silver, gold, precious stones, or the like, but their bodies also are anointed with precious odorus, and fed with the finest delicacies;

47 So likewise for exalting of the transcendent glory of the infinite

nite God in the ſpirits of his obedient ſubjects, you may know that the perſons of the elect Angels, doth not onely ſhine brighter then gold, or any precious ſtones whatſoever, but their bodies alſo are anointed with divine odours, and their ſpirits are fed with glorious delicacies, by vertue of a continual inſhining brightneſs, proceeding from the eternal ſpirit that made them.

48 So much at preſent between the divine nature of the eternal ſpirit of undeſiring ſatisfactory fulneſs in its own perſonal Majeſty, and the rational ſpirits of unſatisfactory deſires, dwelling in the ſpiritual bodies of the elect Angels, and why they are called mighty Angels.

CHAP. XXIX.

1 *Of the creation of Adam.* 2 *Why God ſpake in the plural number in the making of man.*

IN the next place I ſhall treat of the Created purity of the firſt man and woman that ever were made, that the heirs of immortal Crowns may the more clearer underſtand my enſuing diſcourſe: in the firſt and ſecond Chapters of *Geneſis*, it is thus written; *furthermore God ſaid, let us make man in our image, according to our likeneſs, and let them rule over the fiſh of the ſea, and over the foul of the heaven, and over the beaſts, and over all the earth, and over every thing that creepeth and moveth on the earth; thus God created the man in his image, in the image of God created he him: he created them male and female. The Lord God alſo made the man of the duſt of the ground, and breathed into his noſtrils the breath of life, and the man became a living ſoul.*

2 My beloved ſpiritual brethren, I do not queſtion your ſatisfaction concerning the Holy One of Iſrael, being but onely one eternal perſonal Majeſty, becauſe not onely the ridiculouſneſs of three perſons in the Deity, is ſo fully diſcovered already in this Epiſtle, but becauſe the true ground why the God of glory calleth himſelf by a threefold title of Father, Son, and Holy Spirit, is clearly manifeſted alſo.

3 Before I write concerning what that image of God in mans creation was, give me leave to reaſon a little upon thoſe words, *let us make man in our own likeneſs.*

4 If

4 If thou which art so literally accute or exact, do but soberly minde the first and last words of the three Scripture Texts together, thou canst not possibly but be convinced of thy Trinitary error.

5 Concerning those first words, *furthermore God said*, hath not those sayings relation unto the singular number onely?

6 Moreover, though God spake in the plural number, *let us make man in our image, according to our likeness*; it doth not therefore follow that the Holy One of Israel can possibly consist of three personal beings in coequal glory, as men vainly imagine.

7 Again, thou which little thinkest that University tongues keeps thee under spiritual darkness, whether was it most proper for the glorious Creator to say, let *us* make man in *our* image, according to *our* likeness; or to say, *I* will make man in *my* image, according to *my* likeness?

8 Is not the word *us* in creation more emphatical, or spiritual order, then the word *I* in creation?

9 What is thy natural wisdom but rational exactness, whether words bear a good sence, sound, or language, and from thence to imagine the Holy One of Israel to be three personal beings, because he was compell'd to speak words in the plural number, in reference unto the glory of his wisdom or counsel, concerning the creating of man in his image or likeness?

10 Again, as in the foregoing words the creation of man was spoken in the plural number of trinitary expressions, *let us make man in our image, according to our likeness*; so likewise in the following words you may see the plural number converted wholly into the singular number of one divine glorious being, in those sayings; *Thus God created the man in his image, in the image of God created he him: he created them male and female.*

11 Doth not these trinitary expressions themselves unto all men that have any spiritual light in them, clearly discover the confused darkness of any kinde of personal trinity whatsoever?

12 Can three persons in equal power, wisdom, and glory, possibly be but one God?

13 Is not three in number absolutely three? How then or by what diabolical Logick canst thou make three beings appear to be but one divine essence?

14 Three distinct persons, as beforesaid, cannot possibly be less in number then three Gods, unless two of them in number be removed,

moved, that there may remain but one personal God alone, that none may share with the Holy One of Israel in his infinite wisdom, power and glory: if this be nor good sence, let men or Angels reprove me with better.

15 I have better thoughts of thee that thou shouldst imagine the Creator to be three persons, united together in one divine bulk or being, and to think that he by his infinite power might disunite his divine Trinity, and send two of them forth for a season unto the sons of men as he saw occasion, and so to return unto the divine essence.

16 I confess, these and many such like gross absurdities concerning the Creator, every man is subject unto, until his understanding be enlightned from on high by the Holy One of Israel himself.

17 Because Millions of people lye under deep darkness in many Nations, concerning the right understanding of the Trinity of the onely true God in unity, through the deceit of antiquity of custom, proceeding from the Orthodox Ministers of the Gospel, so called, therefore I am compell'd to use many words in this most needful point.

18 If through a sober and mock perusal of this Epistle, thou attain to know there is an eternal being of beings, and truly to understand this glorious Creator to be but one personal Majesty, thou wilt then as clear as the light it self, not onely see the miserable confused darkness of those men that say, *there is no God but in mens consciences onely*, or that say, *there is no God at all but perishing nature*: but thou wilt also see all men that are ignorant of this one personal Majesty, which come forth in the name of the Lord, but meer deceived persons, though they speak like Oracles or Angels.

19 Again, because many upright souls for want of clear distinction in them of the invisible God of eternal glories, are subject to continual doubts of being deceived through the variety of pretended appearances in his most Holy name; therefore in the next place I shall write in a comparative way upon those sayings, *let us make man in our image, according to our likeness.*

20 If a mighty earthly Prince have secret thoughts of acting a thing of concernment, in relation to his honor, you know with advice of his privy Counsellers, it is usual for him to say, *It is our Royal pleasure to do such a thing, or we think fit so to do; or let us do such a thing, or we rejoyce in your welfare as our own, and such like:*

21 So likewiſe when the King of Glory was moved to create a thing of concernment, from his ſpiritual privy Councel, it was moſt requiſite for him to ſay, *let us make man in our image, after our likeneſs.*

22 Again, if he intendeth to do ſome ordinary thing by vertue of his Royal pleaſure, in reference to his honor, you know not taking advice of his privy Councel, he ſpeaketh in the ſingular nnmber altogether; as namely, *I will ſuch a thing to be, or let it be ſo*, and ſuch like:

23 So likewiſe when the King of Glory created things for his honor, that were not of his divine image, or likeneſs, thoſe creatures being at a diſtance, and of lower concernment, to him you know he ſpake altogether in the ſingular number onely, as if he had not formed them from his unſearchable Councel, as namely, *let ſuch a thing be, or let it be ſo*, or the like.

24 Again, if a King for his higheſt honor from his moſt eminent Councellors having no heir, is moved to ſet his Royal ſtamp upon a man, as to be called by the name of the blood Royal, and to be the next man in the kingdom to the King, you know the thing being of ſo near concernment unto him, he thinks he can never ſpeak too much, or home enough in the thing, for the taking upon the ſpirits of his ſubjects; therefore he will ſay, *Let us make ſuch a man our heir, or it is our Royal pleaſure to make that man our kinſman, and ruler over our whole kingdom, next to our ſelf*, and the like:

25 So likewiſe, as beforeſaid, the creating of man being of the higheſt and neareſt concernment unto the King of Glory, that his wonderful wiſdom and love in the thing, might operate not onely upon ſpiritual men, but alſo in the mighty Angels themſelves, the glorious Creator with a fulneſs of ſpeech from the depth of his invifible Councel ſaid, *let us make man in our image, or in our likeneſs*, becauſe until man was made, he had formed nothing in his own likeneſs, but the contrary altogether, as abundantly beforeſaid.

26 Again, you that are renewed from on high with the image of Chriſt, may know, that one chief ground that moved the divine Majeſty to ſay, *Let us make man in our image*, it was becauſe he did eternally purpoſe to become a ſpotleſs man of fleſh, blood, and bone himſelf:

27 So that the word *us* had relation unto a twofold condition of that ſpiritual man the King of Glory himſelf, therefore they were ſpoken in the plural number, *let us make man in our own image*, and ſuch like.

28 Another

28 Another ground why the divine Majesty said, *let us make man in our image*, was this, because the glorious Creator himself from eternity was a spiritual person in the likeness of the man *Adam*.

29 The chiefest ground of all why the divine Majesty said, *let us make man in our own image*, was this, because the infinite Majesty, and the man *Adam*. was to be of so near a union both spiritually and naturally;

30 Therefore the God of eternal Glory was compelled to disrobe himself of his infiniteness by transmuring of it into flesh on this earth, that from his divine self he might purchase for elect mankinde in that body of his flesh, personal Crowns of God-like glory in the highest heavens, with himself and his mighty Angels;

31 Heaven descended into earth, that earth might be made capable to ascend into heaven.

32 God himself became very man, except sin on earth, that very man himself might become the very God in the high heavens, and that elect mankinde, except sin, may be all like God himself in the heavens also in their several divine measures, at the personal appearing of our Lord Jesus Christ in the clouds of heaven, with all his holy Angels.

33 Was not this one end also why the Holy One of Israel spake in the plural number, saying, *let us make man in our image*, that the learned men of this world should not onely blinde their own eyes, but also become that scarlet whore that sits upon many waters, making the nations continually drunk with their spiritual witchcraft of trinitary Merchandizing lies, that they may be justly condemned in their own consciences in that day when our Lord Jesus Christ shall say unto them, *Depart from me ye workers of iniquity, I know ye not, or I sent you not, ye preached in my name onely for silver and honor among men, and ye persecuted my Prophets to the death, because they discovered your learned deceits unto my people, from your own subtile imaginations you made laws to stop all mens mouths as Blasphemers, Hereticks, Seducers, Deceivers of the people, or disturbers of the civil peace*, and such like: that you onely might usurp lordship over all mens consciences, persons, and estates, *that could not bow down to your Idolatrous inventions; you laid snares to entrap all those that you suspected, might impede your vain glorious decrees; you lived in secret lusts and pleasures upon the ruines of my innocent people, and flattered the ignorant, what pains you took in studying after spiritual things for*

their ſouls health; you made uſe of my holy Name onely as a cloak to hide all your ſubtilties from the deceived people; you blinded their underſtandings with your Sabbattical Ceremonies of long prayers, and lifting up your eyes and hands towards heaven, as if you had been purity it ſelf, notwithſtanding your hearts were full of covetouſneſs, and your feet ſwift to ſhed innocent blood; you offered up your bloody faſts and feaſts unto me for a ſacrifice of acceptation of your doings, as if I were like unto your ſelves, to be perſwaded by goodly words to juſtifie all your unrighteouſneſs; you pretended my glory in all your imaginary formalities, but it was your own honor principally you ſought from the people, and death unto you to looſe it; earthly riches, honor, beauty, unſatiable pleaſures, long life, and ſuch like, were your onely joyes; you have had this your deſired Paradiſe already, and my poor people have ſuffered their hell in your heaven, and now muſt you ſuffer your eternal pain and ſhame, and they muſt poſſeſs everlaſting joy and glory.

34 So much at preſent why the God of Glory ſpake in the plural number: in the next place I ſhall in ſome meaſure ſhew what that image of God in the creating of man doth ſignifie.

CHAP. XXX.

1 How God made man in his own image or likeneſs. 2 The ſoul of Adam was of the ſame divine nature of God. 3 Not of the nature of the Angels. 4 Of the created vertues in Adams ſoul. 5 Adam did not know of his power to ſtand or fall. 6 The breath of life which Adam had received from God, dyed.

THe Scripture declareth what condition man was formed in, in theſe words; *thus God created the man in his image, in the image of God created he him.*

2 After the man was compleatly made in the ſimilitude of his Creator, the Scripture tells you then what ſubſtance he was created of, in thoſe words, *the Lord God alſo made the man of the duſt of the ground, and breathed into his noſtrils the breath of life, and the man was a living ſoul.*

3 You that are ſpiritual may know in the creating of man, that the Lord God ſpake the word onely into the duſt of the earth, and immediately the vertue of that word brought forth a living man of pure fleſh, blood and bone, like unto God himſelf, as near as poſſibly could be.

4 It was not the visibility of their persons that differ in the least, but the glory of them onely:

5 The one was an infinite spiritual body in all parts perfectly holy, and the other was a finite natural body of perfect innocency, resembling that divine form, as aforesaid.

6 You know I have abundantly shewed the impossibility of the least motion of reason to be inherent in the nature of God; therefore I would have you to understand, though *Adams* body being made of dust, and appointed for generation, was but natural, yet his soul was not rational, but super-natural, or divine: Why? because it was formed according to the invisible glory of the eternal spirit.

7 Therefore you may understand, that if the soul of *Adam* had been rational in its creation, then it could not have been divine, but of an Angelical desiring nature, onely of unsatisfaction in it self.

8 Again, you spiritual ones may understand, that that divine soul in *Adam*, which was created after the likeness of the eternal spirit, did consist of several heavenly properties in its measure, answerable unto those divine qualifications in the glorious Creator, above all measure.

9 What were those created vertues in *Adams* soul? It was an invisible spiritual light and life, called wisdom, faith, love, righteousness, meekness, patience, and such like.

10 Though his soul could be nothing at all without its several properties, and though those qualifications were all in a heavenly harmony, yet this I would have you to take notice of, that joy of soul that *Adam* did possess, arose in him from one divine voice onely, called the spirit of faith, which was all satisfaction in himself with his present condition, not having the least thought of any happiness beyond what he enjoyed already.

11 As the divine nature of the eternal spirit was variety of infinite satisfaction in it self, so likewise the soul of *Adam* being composed of the very same qualifications, was variety of heavenly satisfaction in it self also, according to its measure.

12 If the nature of *Adams* soul had been rational in his creation, then through want of divine satisfaction in it self, it would always have been desiring after something that he wanted, like unto the elect Angels and us, which have two contrary voices in one soul.

13 You

13 You may know, that the created nature of the ſoul of *Adam*, could not poſſibly have any reaſon in it; why? becauſe the very nature of reaſon is ſeriouſly to conſider, whether things be good or right that are propounded unto its underſtanding or no.

14 But of the contrary, that ſpirit which without the leaſt conſideration perfectly knoweth the excellencie of a thing, as ſoon as ever it is preſented unto it, as *Adams* did, muſt needs be divine as Gods is, and ſo ſuper-rational, though cloathed with pure nature onely.

15 Again, though the ſoul of *Adam* through the divine purity of its nature was immortal, and uncapable of the leaſt motion of any kinde of rebellion againſt the glorious ſpirit of its Creator, yet becauſe his body was natural, and had its beginning of duſt, and ſo was ſubject to change, or to be changed from its preſent condition, his immortal ſoul having its being in a piece of clay, was become ſubject through temptation to be tranſmuted from its preſent created glory alſo.

16 For this I would gladly have you to underſtand, though the ſoul of *Adam* was of a divine nature, yet becauſe it was a created nature diſtinct to it ſelf, it was become a ſon, a ſubject, a ſervant unto its divine God, and capable of tranſmutation through deep temptation into a ſinful condition, through which both ſoul and body might not onely be ſubject to natural death, but alſo full of fears of an eternal death, or caſting out of the ſpiritual preſence of the divine Majeſty;

17 To bring forth his heavenly deſign of a more tranſcendent eternal glory, that he had prepared through ſufferings to be enjoyed by his divine image, at the laſt day with himſelf face to face.

18 You that are ſpiritually quick may know, that the body of *Adam* was not created natural onely, becauſe he was appointed for generation, but alſo becauſe if his body had been immortal in its creation, as well as his ſoul; he would not onely then have been uncapable of natural generation, but alſo he would have been uncapable of any kinde of tranſmutation whatſoever, unleſs he gave conſent unto it ſelf.

19 And where then had the prerogative power, infinite wiſdom, and tranſcendent glory of the Creator, ever been ſeen, or known by man or Angels, as beforeſaid?

20 Again, though *Adams* ſoul was of the divine nature in its creation,

creation, yet I would have you to underſtand that he knew not whether he ſhould ſtand or fall from his preſent eſtate or no.

21 Neither did he know not what power he was endued withall in his created purity, as many man vainly imagine:

22 If he had known that he had power in his own will to preſerve himſelf in his preſent condition, he not knowing as aforeſaid, any glory above what he had enjoyed, you may be ſure if he could have kept himſelf in that bleſſed eſtate, he would never have loſt it for want of making uſe of all the power that was in him to have reſiſted a temptation unto rebellion; in which he knew there was a threatning of the loſſe of that created glory he enjoyed as, beforeſaid.

23 Again, though the ſoul of *Adam* was of the divine nature in its creation, yet becauſe it was one eſſence with a body that was taken out of duſt, therefore it was both probable and capable to be brought into a condition of entring into dead duſt for a moment, to fulfil thoſe Scripture ſayings, *for in the day thou eateſt thereof thou ſhalt die the death, in the ſweat of thy face ſhalt thou eat bread till thou return to the earth, for out of it waſt thou taken, becauſe thou art duſt, and to duſt thou ſhalt return.*

24 Was the body of *Adam* any thing but dead duſt before its living ſoul was infuſed?

25 Was the ſoul of *Adam* ever ſpoken of as a ſenſible living being, before it became one eſſence with his body of fleſh, blood, and bone, formed out of the duſt as an houſe or tabernacle for its comfortable ſubſtance and ſenſible underſtanding of its own living being?

26 Seeing the body of *Adam* was nothing but a lump of dead cold ſenceleſs duſt, before his ſoul entered into it, and compoſed it in to a compleat living man; by vertue of a ſpiritual word ſpoken through the glorious mouth of the Creator: doſt thou think it poſſible that either of them could enjoy any ſenſible living being without the other?

27 You know the Scripture ſaith, *the Lord God alſo made the man of the duſt of the ground, and breathed into his noſtrils the breath of life, and the man became a living ſoul*: though the body of *Adam* was formed of duſt, you ſee all the life it enjoyed was from its ſoul onely, *and the man became a living ſoul.*

28 When the Lord ſaid, *for in the day thou eateſt thereof thou*

ſhalt

shalt die the death; was it not the very soul of *Adam*, as well as his body, that was threatned with death it self?

29 Nay, was there any thing could live in the body of *Adam* but the soul? what then could be capable of dying, but the soul onely?

30 Again, canst thou be so senceless as to think that ever the body of *Adam* could have turned to dust, if his soul had not died within his body, and like a spark of fire in an Oven that is closed from all kinde of air?

31 So likewise thou mayest understand, that the immortal soul of *Adam* became mortal as soon as ever it was polluted with sin, and when it came to taste of death, according to the word of the Lord, through the stoppage of the breath of life, proceeding from the invisible soul, that fiery spark was quenched with silent sleep of death, as life or light that is smothered, and did not flye in the air, as men vainly imagine.

32 Again, it is said, *the man became a living soul*; now you know that every mans sinful soul is the life of its natural body, yet it may be a dark dead soul in spiritual matters, while it is alive in natural; but as beforesaid, the spirit of *Adam* was called a living soul, in relation unto the living vertue, beauty, or invisible glory of its creation.

33 I confess that it was impossible for the soul of *Adam* of ever being capable of death, if it had been always preserved from being polluted with sin.

34 Moreover, as soon as ever it was but touch: with sin, in that very sin was death it self:

35 Who ever thou art that shalt say that the pure soul of *Adam* was not defiled with sin it self, what ever light thou pretendest to know, thou art utterly ignorant as yet of the spirit of the Scriptures.

36 If according to the divine truth of Scriptures, thou art made to confess that the pure soul of *Adam* was overcome of sin, and therewith all defiled through his whole man, though men or Angels should gain-say it, thou mayest be fully assured that both the soul and body of *Adam* are in the dust of the earth dead asleep, void of all life, light, motion, heat, or any thing appearing unto life, until that second man *Adam* the Lord from heaven, by the mighty power of his word doth, or shall raise him again, and all mankinde th at are asleep with him in the dust, at the last day.

37 Again,

37 Again, though the body of the man *Adam* being formed of duſt, was abſolutely natural, through its appointment for generation, yet I would have you that are ſpiritual to underſtand this ſecret, that until *Eve* luſted after *Adam*, through her being firſt defiled with the Angelical Serpent, the ſoul of *Adam* being divine, and free from all kinde of rationality, could not poſſibly have any deſire in it after carnal copulation with his wife.

38 You may know that carnal pleaſures were too low for a ſpiritual ſoul, whoſe nature was variety of divine ſatisfaction in it ſelf.

39 Though the woman *Eve* through the permiſſion of God, was firſt guilty of the tranſgreſſion of luſt, and ſo tempted her innocent husband to lye with her, to cover her folly, if it had been poſſible, yet becauſe her ſoul was of the divine nature in its creation, as *Adams* was, you may know that that carnal deſire in her towards her husband, proceeded not from her own divine purity, but from the rational nature of the unclean Serpent within her, as I ſhall clearly demonſtrate when I come to treat of the maner of her being overcome by the ſubtilty of that Angelical Serpent.

40 Thus though the bodies of *Adam* and *Eve* were both natural, and ſo were capable of luſt to bring forth generations, yet you may know, that the ſecret wiſdom of God ſaw it moſt fit, that neither *Adam* nor *Eve* ſhould be firſt capable to know what it was to deſire after carnal copulation from their own divine ſpirits, but from that Serpentine unclean ſpirit, that entred into the body of *Eve*.

41 So much at preſent why God ſaid, *let us make man in our image, according to our likeneſs*, and what that image of God was in the creating of man.

CHAP. XXXI.

1 *Of the ſeed of the woman.* 2 *Of the ſeed of the ſerpent.* 3 *How ſin came into mans nature.* 4 *No Angel caſt out of heaven but that one which deceived Eve.* 5 *No true knowledge of the Scriptures but in the knowledge of the two ſeeds.* 6 *No ſpeech could proceed from any but from the Angel.*

IN the next place I ſhall write of the Angelical Serpent, and of the maner of his beguiling of innocent *Eve*.

2 In the 12 Chapter of the *Revelation* it is thus written: *and the great Dragon that old Serpent called the Divel and Satan, was caſt out which deceiveth all the world, he was caſt out into the earth, and his*

Angels were cast out with him. Seeing the Scriptures make mention of an old Serpent, Dragon, Devil, and his Angels, some men may say unto me, was there many Angels cast from Heaven into the Earth together, or but one onely? and if there were but one or many, where are those angels now become?

3 From a divine gift received from the unerring spirit, to this I answer: As there was but one man *Adam* cast out of his heavenly Paradise of created purity of soul and body, and all his generation were cast out of their spiritual peace with him;

4 So likewise there was but one Angelical Serpent cast from his created rational purity, and that was that Serpent Devil which deceived *Eve.*

5 The Angels which were cast out with him were of his seed or generation, through his union with the intrails of Eve, as I shall make manifest in the ensuing discourse.

6 My beloved spiritual brethren, because my soul desireth your perfection as my own;

7 Therefore would I gladly have you possessed with an infallible understanding between *Michael* and his Angels, and the Dragon and his Angels; or between the seed of the woman, and the seed of the Serpent; why? because in the knowledge of these two distinct Seeds, Sons, or Generations, depends a general understanding of the spirit of the Scriptures;

8 Wherefore in the 2. of *Genesis* you shall finde it thus written; *but of the Tree of knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof thou shalt die the death.*

9 If you look in the 3. Chapter of *Genesis* with a spiritual eye, then you may clearly see what that Tree of knowledge of good and evil did signifie; the words are these, *Then the serpent said to the woman, ye shall not die at all, but God doth know that when ye shall eat thereof, your eyes shall be opened, and ye shall be as Gods, knowing good and evil. So the woman seeing that the Tree was good for meat, and that it was pleasant to the eyes, and a tree to be desired to make one wise, took of the fruit thereof, and did eat, and gave also to her husband with her, and he did eat.*

10 My elect spiritual brethren, you know it is a general opinion amongst learned men, that the Serpent which appeared unto *Eve,* was one of the beasts of the field, which the Lord God had made.

11 And that the Divel was an invisible spirit, which entred into the

the body of the Serpent, and ſpake thoſe ſubtile ſpeeches through his mouth;

12 And ſo cauſed the woman to eat of the fruit of a natural Tree, which the Lord God had forbidden, and tempting her husband to eat of that fruit with her, it operated that venomous evil in them and all mankinde.

13 Behold the groſs darkneſs abiding in the ſpirits of the learned men of this periſhing world!

14 You know that the Scriptures are generally expreſſed in natural terms for the manifeſtation of ſpiritual things, to the weak comprehenſion of ſinful mortals;

15 And natural wiſe men would perſwade men to underſtand them exactly in the letter, becauſe they meaſure the glorious things of eternity, by their rational learning onely, as beforeſaid.

16 In Scripture records you know that Chriſt is called a *Lyon*, a *Lamb*, a *Stone*, a *Door*, a *Way*, a *Vine*, a *Green Tree*, and ſuch like expreſſions, in reference unto ſpiritual meanings.

17 Alſo you know that evil minded men are ſometimes called by the names of *Divels*, *Dragons*, *Vipers*, *Serpents*, *Fruitleſs-trees*, and ſuch like, according to that of *John* the Baptiſt, when he ſaid, *now the ax is laid unto the root of the tree, every tree therefore that bringeth not forth good fruit, is hewn down and caſt into the fire*;

18 So likewiſe you that are ſpiritual may know, that that Angelical Reprobate by whom *Eve* was deceived, was called a *Dragon*, an *old Serpent*, the *Divel*, and *Satan*, a *Deceiver*, or *the tree of knowledge of good and evil*, and ſuch like names ſuitable unto his curſed nature.

19 But the very truth is this, that Serpent that tempted *Eve* was that Angelical Dragon devil beforeſaid, which the Lord God from the higheſt heavens caſt down to the loweſt earth.

20 And it was his ſeeming divine wiſdom, and Angelical perſon, that bewitched *Eves* innocent ſoul to hearken unto him, and her eyes to dote upon him:

21 For you know that *Eve* had three conſiderations in her before ſhe was overcome to conſent unto the Serpents language;

22 Firſt, *The tree was good for meat.* Secondly, *It was pleaſant to the eyes.* And thirdly, *It was a Tree to be deſired to make one wiſe.*

CHAP. XXXII.

1 *The condition of Adam and Eve in their fall.* 2 *The Angel called a Serpent.* 3 *He was more comely in Eves eyes then Adam.* 4 *How the fall'n Angel became fleſh.* 5 *How God became fleſh.*

BEfore I write of the three ſecrets hid in the Angelical temptation, I ſhall ſpeak a little of the diſpenſation of the ſecret wiſdom of God to his choſen ones.

2 You that are ſpiritual may know, that in the divine will of the infinite Majeſty, is a twofold operation, which is this; *When his wiſdom ſeeth fit to reveal a divine ſecret to his elect, then his Holy Spirit is all active, and when he ſeeth fit to obſcure it from them, then his divine ſpirit is all paſſive.*

3 For the manifeſtation of his infinite power and wiſdom, you know, that he can create light out of darkneſs, and life out of death, with a glorious advantage:

4 You know, that if the glorious Creator, for trial of his creature, ſhould leave the moſt experimental man that is to his own inſpired light, and ſuffer him to be tempted unto that evil of Adultery or Murder, and overcome thereby, he muſt of neceſſity looſe that former joy and peace of the divine light, or love of God in him;

5 And in the room thereof both ſee and feel nothing but ſpiritual darkneſs, with a ſecret fear of eternal death:

6 Until the light of life appears again, with a new aſſurance of a glorious deliverance from that ſinful darkneſs and fearful death, as aforeſaid.

7 Truly, what ever men ſhall imagine to the contrary, as ſure as there is a God, this was the condition both of *Eve* and *Adam* alſo, when they were defiled with unlawful luſt one towards another, by ſubtil temptation of that Serpents councel, called the *Tree of knowledge of good and evil.*

8 Again, though it is ſaid, *It was a Tree to be deſired to make one wiſe*; yet you may know that the ſoul of *Eve* was not of a deſiring nature after wiſdom in her creation, becauſe ſhe was all divine ſatisfaction in her ſelf:

9 Therefore that deſire of taſting of the fruit of a Tree to make her wiſe as Gods, to know both good and evil, proceeded onely from the rational nature of the unſatisfied ſpirit of the Angelical Serpent.

10 For

10 For this I would have you to understand, at that time *Eve* was tempted to evil by the Serpent, she was wholly left to her own strength;

11 And it was the seeming glory of his Angelical language that overtopped her present light, and begot that desire in her understanding, through which her soul was moved with a powerful desire to make trial of his Serpentine councel, and to taste of his spiritual meat so highly exalted by him:

12 Because to her received new thoughts, she had not heard so glorious a language before.

13 Again, *the tree was pleasant for sight*, truly before that glittering Serpent appeared, *Eve* wanted no satisfaction in beholding the man *Adam*,

14 But she looking a little too long upon the comelinesse of his form, through his infused witchcraft her soul was ravisht with the sight of his Angelical person.

15 Again, *It was a tree whose fruit was to be desired to make one wise as Gods, to know both good and evil.* My beloved spiritual brethren, the pretended meaning of the Serpent in those words was this, if she did but taste of the fruit of that tree, it was so full of divine vertue, that she should not onely be like unto God, but she should be as God to her self;

16 Also to know all that was to be known whether good or evil within her own soul; but the truth is, his secret intent was this, that when she had tasted of that forbidden fruit, she should with him both know and feel in her own spirit the difference between *light* and *darkness*, *life* and *death*, *love* and *envy*, *peace* and *war*, *good* and *evil*, or *God* and *devil*.

17 Since *Eve*, the natural mother of all mankinde, was overcome by lust, through the subtilty of the Serpent, hath not many a poor innocent Virgin, or Virgin-wife, been deceived in like maner, through the comelinesse of mens persons, and their Serpentine languages, by perswading them that they loved them above their own lives, and of giving them such content they know not of, or if they deny them, it will be their death.

18 Moreover, by telling them all men are but one man, and all women are but one woman, and therefore it was pure liberty to be free unto all; and that they are in the greatest bondage which are united to one onely.

19 I say, hath not these and such like cursed councels occasioned many an innocent soul to betray their Virginity, or Virgin bed, unto their perpetual sorrow, and shame afterwards?

20 Truly my Christian friends, this was the Virgin-wife *Eves* very case, though it may seem strange at the first unto many that shall read this Epistle:

21 You know the Scripture saith, *That she seeing the Tree to be good for meat, and pleasant to the eyes, and a Tree to be desired to make one wise, took of the fruit thereof and did eat, that is*; when the innocent soul of *Eve* was overpowred with the Serpents subtile language, as beforesaid, her spirit did consent unto him to come in unto her, and take full possession of her to be her God and guide, instead of her Creator.

22 Truly in this case the Virgin *Eves* condition may fitly be compared unto the Virgin *Mary*;

23 You know after the Angel had told her that without knowing of man she should be with childe, through the power of the most high overshadowing of her; how easily was she intreated, not onely to have it so, but also how exceedingly did her soul rejoyce with the very tidings thereof?

24 If men look with a spiritual eye between their Angelical salutations, they may see more seeming glorious enjoyments in the unclean Angels greeting of *Eve*, then in the holy Angels saluting of *Mary*.

25 Though men or Angels should gain-say it, from the spirit of truth it self, I shall declare the very sense of this secret in plainess of speech, which was this;

26 As soon as ever *Eves* soul, through the permissive power of God, was overcome to consent to the Serpents cursed counsel, his Angelical person entred into her womb through her secret parts;

27 And being united to her soul and body, his Serpentine nature dissolv'd it self into her pure seed, and defiled her throughout, and so became essentially one with her, through which naturally she conceived a *Serpent*, *Dragon*, *Devil*, into a man-childe of *flesh*, *blood*, and *bone*, and brought forth her first begotten son of the devil, yea the very Dragon, Serpent devil himself, and called his name, according to his nature, *Cain*, or cursed, though ignorantly she said she had received a man from the Lord.

28 So likewise of the contrary, the Womb of the Virgin-Wife

Mary

Mary was honored with the onely wise Angelical God himself;

29 Through which her poluted nature was not onely cleansed, whilest he was in her womb;

30 But also by vertue of the divine power, she was enabled to conceive his glorious Majesty of her seed into an holy babe of unspotted flesh, blood and bone, and in his season to bring forth her first begotten Son of God:

31 Yea the true God and everlasting Father himself, and call his name, according to his nature, *Emanuel*, *Jesus*, or blessed.

32 So that you which are inwardly Baptized with the true knowledge of the Holy One of Israel, may see in some measure what is meant by the two Scripture seeds, the Angelical devil first became a man-childe, & the Angelical God afterwards became a man-childe.

33 Thus the most Holy God abased himself in the very womb of a woman, that he might first or last destroy the power of that Serpentine reason, or lying imagination in all his elect Israelites.

CHAP. XXXIII.

1 *What form the devil was of before he tempted Eve.* 2 *Spiritual bodies do not change their forms but their glories.* 3 *Spirits can take up no bodies but their own.* 4 *The forbidden fruit was not an apple, or any other fruit that could be eaten with the teeth.*

IT is written, *But God giveth it a body as it pleaseth him, even to every seed his own body.*

2 My spiritual friends, according to the truth of the letter, you may see, that by the decreed word of the Creator, every seed, or spirit, naturally bringeth forth its own body, or likeness in its season.

3 Thus it was with the Serpent Angel when he tempted *Eve*, he was not a homely beast, as men vainly imagine from their beastly reason;

4 But he was a spiritual body, and appeared unto *Eve* in form like unto a glorious God, or man.

5 For this I would have you to understand whose souls are fixed upon a substantial glory to come, though the spiritual bodies of God, or Angels, be transmuted into natural bodies, or though the mortal bodies of men be changed into immortality, yet the form of their persons are never altered, but the beauty of glory of them onely.

6 But

6 But ſome men may ſay unto me, is any thing hard for the Lord, or can he not appear in any form, or tranſmute his creature into any ſhape whatſoever, after he hath formed him?

7 To this I anſwer, from the truth it ſelf, The Creator can do whatſoever his divine wiſdom ſeeth fit.

8 Now in his wiſdom he foreſaw that his infinite power and wonderful glory would moſt apparently be ſeen by elect men and Angels, in a comely ordering the things that he ſhould make.

9 So that all creatures from eternity appeared moſt amiable in his eyes, that in time were to bring forth their own bodies, according to their kinde.

10 Whefore when any monſter is born, you may know it is either through unnatural mixing of ſeeds together, or it is ſome judgement anſwerable to ſome wicked act, or elſe it is a forerunner of ſome ſtrange or dreadfull thing that is to fall upon the heads of monſtrous minded men or women, which abhor the very name of a perſonal Majeſty;

11 For our God is the God of all ſpiritual and natural order, and not of Magical confuſion.

12 This truth will be an eternal witneſs in the conſciences of all Canaanitiſh lying devils, which ſay, *When the body of man turns to its duſt, the ſoul is ſwallowed up into the eternal Ocean, or elſe it appeareth in ſome other form, as namely a horſe, or an aſſe, or a dog, or a root, or a flower, or ſuch like.*

13 My beloved ſpiritual brethren, from whence think you proceedeth this, and all ſuch like errors? truly onely from ſome ſecret luſts men are in bondage unto, which are as dear to them as their very lives:

14 Therefore they are afraid of appearing again in the bodies of men, leſt they ſhould reap the fruit of all their former filthineſs; *Bleſſed are the purified ſpirits, for they ſhall ſee their God eternally face to face.*

15 Again, it is written, *that ſhe gave alſo to her husband with her, and he did eat*: that is, being full of natural luſt from that ſerpent within her, ſhe by her Angelical ſpeeches did intice her husband to lie with her, and ſo he was defiled alſo with her.

16 But it may be objected, that the woman was made for that very end for procreation of mankinde, therefore it ſeemeth ſomething ſtrange that natural luſt ſhould be that ſin of eating the forbidden

forbidden fruit, or tree of knowledge of good and evil.

17 To this I answer, 'Tis truth the woman was formed for that very end, and in her seed was the very law of generation:

18 But she was defiled in spirit and body by another, to her own knowledge, before she was capable to know what it was to desire her own husband;

19 And the truth is, as aforesaid, she immediately desired him to hide her known rebellion against her Creator.

20 Besides all this, knowing her self first in the transgression, her conscience told her that she ought not to have ensnared her innocent husband, to hide her folly;

21 But to have waited for the issue of her own doings, I mean the birth of that Serpentine cursed *Cain* in her womb, before she had desired the lawful knowledge of her own husband.

22 Again, if you that are sober do but seriously ponder it in your spirits, you cannot be so weak as to think, that the law of eternal life and death depended upon the eating of an apple from a natural tree;

23 For you know that the Lord *caused the earth to bring forth all variety of fruit to be eaten by the mouth*, principally as a superfluity of delight to the taste of man onely:

24 Therefore how can sober men imagine or think, that the souls and bodies of all mankinde should be so venomed through the eating of an apple?

25 As sure as the Lord liveth it was such a deviliſh apple that was eaten by *Eve*, that it hath and will bring forth many Millions of Serpent Dragon Devils, in forms of men and women, unto eternal condemnation.

26 Again, you know it is written, that Christ said unto his Apostles, *perceive ye not yet that whatsoever entreth into the mouth, goeth into the belly, and is cast into the draught, but those things which proceed out of the mouth come from the heart, for out of the heart cometh evil thoughts, murders, adulteries, fornications, thefts, false testimonies, slanders, these are the things which defile the man*, Mat. the 15.

27 My spiritual brethren, I hope ere this you see that it was not a natural apple eaten by *Eves* mouth, and so passing through her belly into the draught, that defiled her whole man.

28 For if our God and onely Savior be all truth, as he is, and cannot possibly lie, then *that which is eaten by the mouth of man,*

goeth into his belly, and is cast into the draught, without defiling his soul: so that without controversie, that fruit or apple taken, and eaten, or received by *Eve* and *Adam*, through which they were wholy defiled, shamed, and fearfully tormented, never came into their mouths, or teeth, as literal wise men vainly imagine;

29 But as beforesaid, it was a spiritual eating of the Serpent Angel in the innocent mouth of *Eves* soul, by her unlawful lusting after her innocent husband that knew nothing of the thing, that he might cover her iniquity, or when she was called to an account, help to bear her burthen.

30 Again, it is written, *the Kingdom of Heaven consists not in meats and drinks*; also it is written, *whatsoever is sold in the shambles eat, making no question for conscience sake.* Furthermore it is written, *there is nothing unclean in it self, but as it is so esteemed, for the earth is the Lords, and the fulness thereof*; in these and many such like Scripture sayings, is it not as clear as the light it self, that whatsoever was made might freely be eaten, so that it were moderately taken?

31 So likewise whatsoever was created at the first for mans eating with his mouth, was absolutely pure and very good for that end it was made; but of the contrary that fruit or tree of knowledge of good and evil eaten of by *Eve*, was not onely full of tormenting spiritual venom to her former peace of soul, but it caused her very body also to be subject unto all maner of mortal diseases;

32 Besides a secret fear of eternal death, which was worst of all, until the voice of God in the garden of her soul, quieted her wounded spirit, with a gracious promise of a glorious deliverance, through his appearance in a body of flesh, in that saying, *the seed of the woman shall break the Serpents head.*

CHAP. XXXIV.

1 *The tree of knowledge of good and evil, was no natural tree:* 2 *What it was:* 3 *Whence the originality of sin came.*

IN the first Chapter of *Genesis* it is thus written, *And God said, behold, I have given unto you every herb bearing seed, which is upon all the earth, and every tree wherein is the fruit of a tree bearing seed, that shall be to you for meat, and God saw all that he had made, and lo it was very good.*

2. If

2 If thou which readeſt this point doſt but view this place of Scripture with ſobriety of ſpirit, thou canſt not then but be convinced of the groſs abſurdity of the learned men of this world, that have long imagined the Tree of Knowledge of good and evil, to be a natural tree bearing apples, or ſuch like fruit.

3 Again, *if every green herb upon all the earth, and every tree wherein is the fruit of a tree bearing ſeed*, were given unto *Adam* and *Eve* for their food, according to what is here written, and that God that gave it them ſaw all that he had made to be very good, how then can any ſober man poſſibly imagine or think, that the Tree of Knowledge of good and evil could be of this creation, though it appeared unto *Eve* upon this earth, ſeeing all the trees that God had made in this earth, was very good in his ſight, as aforeſaid.

4 This I would fain know from the Learned, whether this earth was capable of any curſe, or any natural thing that grew in it, before *Eve* had eaten of the forbidden fruit.

5 If the earth was bleſt, and all that was created in it, until *Eve* had rebelled againſt the Creator, then without controverſie what ever venemous creatures, trees, or herbs there are, or any thing elſe that is hurtful to the nature of man, upon the account of eating with the mouth, they had no being in this creation, until *Eve* had tranſgreſſed.

6 Therefore that Tree of Life in the midſt of the Garden, and the Tree of Knowledge of good and evil, could not poſſibly be trees bearing natural Apples, as hath been long imagined.

7 But they were trees of higher concernment, then of eating their fruit with the mouth, and caſting of it into the draught.

8 Do not all men that have any true light in them, look upon the tree of Life, from the beginning of *Geneſis* unto the end of the *Revelation*, to be nothing elſe but the ſpiritual perſon of that Lord Jeſus Chriſt who is the onely ever-living God, from whence floweth all living waters into the Garden of *Eden*, who are the ſpiritual trees of eternal glory?

9 Do not thoſe men that are of a ſound judgement in the things of eternity, look upon that tree of Knowledge of good and evil, to be the out-caſt unclean perſon of that Serpent Dragon Devil, which through eſſential union with *Eve* became that murthering, lying curſed *Cain*, through which the ſpirits of the elect Iſraelites are all defiled, as well as the Canaaniticſh reprobate trees of eternal death,

until they are watered anew from the glorious Tree of life eternal, as beforesaid ?

10 But alas, in this confused age of seeming lofty light, in stead of a true understanding of the spiritual trees of eternal life, and the carnal trees of eternal death, spoken of in Scripture-records, do not many Atheistical minded men in these our days, endeavor with all their might to convert the glorious truths of the everliving Jesus into nothing but brain fancies of notional lying vanities ?

11 Is it not become a second nature unto them for silver, or honor, to deceive their own souls, by flattering their poor deceived brethren lying under the power of many filthy lusts, that all their sins shall be burnt up, but their souls shall be swallowed up into the eternal Being ?

12 Suppose the forbidden fruit had been an natural Apple, the Creators nature being all purity it self, and the soul of *Eve* being of his divine image, if the forbidden tree was pure in its nature also before it was touched by *Eve*, whence then came that sin upon the spirit of *Eve*, seeing all things that was made in this creation was very good at the first, as is clearly proved by the Scripture Records already ?

13 This I am sure of, that no man that is sober neither will, nor dares say, that that evil proceeded from the Creators forbidding her to touch the tree, or its fruit; neither could that sin possibly proceed from the soul of *Eve*, because it was of the divine nature in its creation.

14 And if that tree and its fruit eaten of by *Eve* were of this creation, how could there possibly be any evil in its nature, either seeing every thing and tree that was formed in this world, was made very good at the first in the pure eyes of the Creator, as abundantly beforesaid?

15 But some men may say unto me, Though the eternal Spirit of the divine Majesty was uncapable of the least motion of evil, through the infinite purity of its spiritual nature, yet sin being but a defect of nature, may it not originally rise out of the soul of *Eve* though it was purely created, and for want of a Creators infinite power in it self for its own preservation ?

16 From the light of life eternal to this I answer : As for the originality of sin, it is both granted and clearly demonstrated already in that secret of the creation of Angels beforesaid, that the

root

root of all evil ſprung from the nature of the unſatisfied Angelical reprobate, through the abſenting of the Creators inſpiring glorious excellencies to him:

17 But on the contrary, it is againſt all ſpiritual or rational truth that is ſober, that the leaſt motion of evil could poſſibly have its original from the divine ſpirits of *Eve* or *Adam*;

18 Therefore much leſs out of any kinde of Apple-tree, or any other woodden trees, herbs, or plants, which were made for mans natural comfort or delight onely;

19 For this I would have you to underſtand, though the ſouls of *Adam* and *Eve* were but finite created beings, yet becauſe they were of the ſame nature of him that made them, their ſpirits were as free from all kinde of deſire after wiſdom or any thing elſe, as the Creator himſelf; for, as beforeſaid, where any deſire is, there is a want, and the leaſt want that is muſt needs be a defect or weakneſs in nature, which being not immediately ſatisfied, it is ſubject to become nothing but evil.

20 Wherefore from a divine gift received from on high, I affirm againſt men or Angels, that that firſt deſire of ſin in the ſoul of *Eve*, proceeded not from the nature of her own ſpirit, but from the unclean ſpirit of the unſatisfied Serpents language ſpoken into her.

21 For you that are ſpiritually quick may know, that there appeared no kinde of deſire or luſt in the ſoul of *Eve* towards *Adam*, until ſhe had taſted of the forbidden fruit; and if that fruit had been an Apple, is it not very ſtrange that *Adam* ſhould be ignorant of it until his wife had found it out, ſeeing all the trees in the Gardenwhich the Lord God had made, were very good, and given them for food.

22 Moreover, who ever thou art, after the peruſal of this truth, ſhalt call this *non-ſenſe*, *blaſphemy*, *hereſie*, *lies*, and ſuch like, becauſe it diſcovereth thy *darkneſs*, is it not a clear teſtimony in thy own conſcience, that thou art one of the curſed brood of the old Serpent Devil beforeſaid, which art not able to endure the light, becauſe by it *thy deeds are manifeſted to be evil?*

23 Again, though I know I have written ſufficiently concerning this truth already, unto all that are of a quick comprehenſion, yet for the ſatisfying of the lambs of Chriſt, and for a further convincing of all gainſaying wolves, I ſhall go on to the utmoſt in the further clearing of this truth of ſo high concernment unto mankinde.

CHAP.

CHAP. XXXV.

1 *The Curse was not pronounced upon any natural beast, but the fallen Angel.*

WHerefore in the third chapter of *Genesis* you may finde it thus written, *Then the Lord God said to the Serpent, because thou hast done this, thou art cursed above all cattel, and above every beast of the field, upon thy belly shalt thou go, and dust thou shalt eat all the days of thy life, I will also put enmity between thee and the woman, and between thy seed and her seed, he shall break thy head, and thou shalt bruise his heel.* My spiritual brethren, can any of you upon mature consideration possibly imagine that that Serpent was a natural beast that was pronounced cursed by the Lord, for some evil deed done unto innocent *Eve*?

2 If it were an evil spirit that spake through the Serpents mouth, can any sober man think that the most wise Creator would have pronounced a curse upon the bruit beast and his seed, if the evil that was done to *Eve* proceeded onely from the Devil within the body of that Serpent?

3 Can you finde in any place of Scripture, that ever the Lord charged any evil spirit or devil with that deed done unto *Eve*, but that Serpent that spake unto her?

4 Therefore what ever men vainly dream of Apples pulled from woodden trees, or of a natural Serpent, or of an evil spirit in the body of an ignorant beast, or any such like imaginary stuff concerning the deceiving of *Eve*, yet you that are truly enlightned from on high may know, that that Serpent by whom *Eve* was beguiled, was that angelical reprobate cast down from the Kingdom of Glory beforesaid, into this perishing world.

5 Moreover, you may understand also that the Serpent Angel deceived *Eve* upon a spiritual account, and not upon a natural account, because you know that she was ignorant of that poor and low thing of lusting after a man, until she had obeyed that Serpents voice;

6 Therefore when the Creator denounced that curse upon the Serpent and his seed, that Angelical Serpent was within the womb of *Eve*, and not without her.

7 And the Lord called him a *Serpent*, onely because of his exceeding subtilty to deceive.

8 Concerning the Serpents going upon his belly, and eating dust

all

all the days of his life, if that had been a natural Serpent so threatned by the Creator, was he not as well as if he had enjoyed legs to go, and the choicest of things to eat, seeing the one was become as natural to him as the other?

9 Of what concernment was that to the woman for a natural Serpent to be cursed by the Lord, doth any man or woman heed Serpents upon that account, or any other whatsoever?

10 Moreover, suppose that curse had been denounced against an evil spirit distinct from the soul and body of *Eve*, what hurt would that have been unto *Eve* or *Adam*, or their generation?

11 Or who regards a curse upon any devil in the least, so that he himself be not that evil spirit or devil so cursed?

12 Concerning the enmity put between the woman and the Serpent, and their seed, I would fain know from any sober man, whether there might not be as much enmity between *Eve* and a She-bear, as a natural Serpent?

13 Is it not believed by all men that are possessed with the true light, that that Christ Jesus recorded in Holy Writ to be the Son of God according to the Spirit, and the Son of man according to the flesh, was that heavenly Seed of the woman here spoken of?

14 Moreover, was not this Jesus conceived of the Virgins seed into flesh, blood, and bone, by the eternal Spirit, and was he not pronounced blessed when he was in the Virgins womb?

15 Furthermore, are not all his spiritual seed of elect mankinde pronounced blessed with him also, as the off-spring of the most high God, and heirs of immortal Crowns of eternal glory?

16 Doth not the Scripture Records throughout make a distinction between two seeds or generations of mankinde?

17 And do they not attribute names unto them, according to their several natures?

18 Moreover, doth not the Scriptures make mention of a day of Judgement both for the dead and the quick, and doth it not frequently speak of an eternal personal glory, and its habitation prepared for some, called by the titles of *elect and precious Jewels*, *chosen ones*, *Sons of God*, *Saints*, *the blessed of the Lord*, and such like?

19 Doth not the Scriptures also speak of an everlasting flame of personal fiery death in utter darkness, ordained for others, and their place of residence?

20 And doth it not ascribe titles unto them according to their na-

natures, as namely, *Devils*, *Dragons*, *Serpents*, *Vipers*, *ſons of Belial*, *curſed children*, and ſuch like?

21 Again, if the Lord Jeſus Chriſt was that Angelical God which became that bleſſed Son of the Virgin, promiſed to *Adam* and *Eve* after their tranſgreſſion, the which none can deny after ſo clear a demonſtration of the Scripture ſeeds as this is, except they be reprobates, then without controverſie that Serpent which was curſed for his evil deed was not without her, but within her, when he received that ſentence by the mouth of the Lord, and that ſeed or firſt-born of *Eve*, called *Cain*, was that curſed Serpent Angel himſelf, clothed with fleſh, blood, and bone, in the form of a man;

22 Who not being able to endure the ſight of righteous *Abel*, that bleſſed Seed, or Son of God, anſwerable unto that curſe of enmity denounced againſt him in the womb of *Eve*, his ſpirit was reſtleſs until he had manifeſted himſelf to be that old Serpent, murthering lying devil, and the father of all Cananitiſh murthering-minded men and women, ſo frequently ſpoken of in Scriptures, *Not as Cain which was of that wicked one, and ſlew his brother*, in the firſt Epiſtle of *John*, chap. 3. *He that ſoweth the good ſeed is the Son of man, and the field is the world, and the good ſeed are the children of the kingdom, and the tares are the children of that wicked one, and the enemy that ſoweth them is the devil*, Mat. 13.

CHAP. XXXVI.

1 *Of the minde of the Spirit in the word* Eating *of the Tree of Knowledge of good and evil.* 2 *No true interpretation of the Scriptures but by immediate inſpiration.* 3 *Reaſon not capable of the myſteries of God,* 4 *but Faith onely.* 5 *No devils but men and women.* 6 *No devil without man tempteth any,* 7 *but the ſeed or luſt of his own ſpirit.*

WHat is the mind of the ſpirit by that word, *eating of the tree of knowledge of good and evil?* from the light of life eternal, to this I anſwer; The moſt wiſe Creator called it eating, for ſeveral reſpects:

2 Firſt you may be ſure, that the Lord God called it eating, that neither men or Angels ſhould know his ſecrets untill it was his divine pleaſure, that he might receive the praiſe and glory alone from all thoſe that he ſhould reveal them unto.

3 The ſpirit of God called it eating, becauſe of the civility of that ſpeech:

ſpeech; for the Scripture language is much like to a modeſt pure Virgin, who is loth to have her ſecret parts mentioned in the leaſt, though they are as uſefully in their kinde, and as honorable being undefiled as any part of the body;

4 And why are they honorable, becauſe the onely Lord of all life and glory hath honored them himſelf by his bleſſed birth.

5 Moreover you know, if a ſpiritual or natural thing be propounded to the underſtanding of a man or woman, of which they have had no experience, their ſpirits feeds upon it, and conſiders the pleaſure of it as much as poſſible may be, before they conſent to taſte of it with the whole man:

6 So likewiſe in the word eating, you may know that the meaning of the Spirit of God was this, that the ſoul of *Eve* ſhould beware of harkning unto any other voice that was contrary unto that divine image, or voice of the Spirit of God within her, ſo that if ſhe ſhould hear the voice of a ſtranger, ſhe ſhould not give way in the leaſt unto that voice, leſt ſhe ſhould be overcome therewith.

7 Again, if the Spirit of God inſtead of ſaying unto *Eve*, *thou ſhalt not eat thereof*, ſhould have ſaid, *thou ſhalt not ſpiritually, or naturally, luſt after any God or Angel, but be content with what I have appointed for thee*, then indeed there would have been no need of any interpretation upon the words, but as beforeſaid, the wiſdom of God ſaw it moſt fit to act otherwiſe.

8 Therefore what ever the learned men of this world dream of finding out the inviſible things of eternity, by ſearching into the Scripture Records, and comparing them together, the divine Majeſty hath locked up all the principal ſecrets of the Scriptures in his own ſpiritual breaſt, that he by any immediate inſpiration may diſpoſe of them into the ſpirits of elect men and Angels, moſt advantagious for his own glory and their conſolation:

9 Therefore the ſacred Scriptures runs not in the line of reaſon, but in the line of faith, inſpiration or revelation, according to thoſe ſayings in the Hebrews and other Records;

10 By faith the divine work of creation, and wonderful miſtery of redemption, was, and is known with the immortal eternal glory, and everlaſting ſhame of mens perſons in the end of the world.

11 But of the contrary, you ſhall never read in any place of Scripture, that any man knew the things of eternal glory in the leaſt, by any kinde of rational comprehenſion whatſoever.

12 I confeſs the natural reaſon of man is a very good handmaid, if it be well qualified with the ſpiritual dame of divine faith, for illuſtrating of the things of God unto weak comprehenſions;

13 But as for truly underſtanding the inviſible things of God by the higheſt reaſon that ever was in man or Angel, it is utterly impoſſible, as abundantly beforeſaid:

14 Why? becauſe though the ſpirit of reaſon were never ſo pure, yet you may know its nature is but deſire onely after the knowledge of the divine nature of that ſpirit from whence it had its living being:

15 But of the contrary, ſpiritual truth or faith, being of the very divine nature of God himſelf, in what ſoul ſoever that heavenly ſeed is ſown, it ſpringeth up in that ſpirit with variety of glorious conſolations, in reference unto life eternal, by vertue of an intercourſe with the eternal ſpirit from whence it came.

16 Moreover I confeſs, that a man that is endued with a *Solomon*-like gift of natural reaſon, may be able to comprehend all words, whether they are ſpoken in a good form, ſenſe, or language, or no, and to be mighty in diſputes about the glorious things of eternity.

17 But as for his real underſtanding whether there were any ſuch eternal things or no, he hath no certain knowledge of that at all, but his bare thoughts onely, which equally weighed in that ballance, it may be true, or it may be falſe, and all this is for want of an infalibility of truth it ſelf.

18 Therefore though the divine things of the eternal Majeſty be nothing elſe but ſpiritual purity of infallible truth in themſelves, yet unto that rational wiſe man, they are nothing but non-ſenſical blaſphemy, or lying tales, till his reaſon is confounded in him by a true and heavenly faith.

19 Again, if there ſhould be any evil Angels or Devils living in the air, and a Devil amongſt them called *Belzebub*, the Prince of Devils, what need any man trouble himſelf with the leaſt fear of eternal death, whatſoever wickedneſs is committed by him, becauſe if a man is tempted to evil by any Devil, but what is in his own nature onely, that evil ſpirit is to be eternally damned, and the man to be ſet free:

20 Nay moreover, if ſin or evil iſſued not from mans unclean reaſon, or lying imagination within him, is it poſſible think you, that any man ſhould be ſo tormented, as ſome men are, with an inward

ward burning through a ſecret fear of eternal ſufferings, riſing in them from the guilt of former evils, committed againſt the light of conſcience?

21 Furthermore, ſeeing all men which live after the fleſh muſt die or periſh, and that mans own luſt is that imaginary Devil, from whence proceeds all ſin or evil, without controverſie though men or Angels ſhould gain-ſay it, there are now no other evil Spirits, Angels, or Devils, but unmerciful men and women onely.

22 Again, if envy, pride, coveteouſneſs, hypocriſie, luſt, and ſuch like, be the Devil in man, are not men and women thoſe Devils that are under the power of thoſe evils, I would fain know from the learned men of this world, whether there are any other evil Angels, or Devils, beſides mankinde, that luſt after women, or ſilver, or honor, or revenge, or any kinde of evil whatſoever.

23 Truly if thoſe ſuppoſed wiſe men which talk ſo much of the ſubtilty of the Prince of the air that rules in the children of disobedience, could poſſibly know that their own imaginary reaſon was that evil ſpirit, or Prince of all their airy diſputes concerning God, Angels, Devils, Heaven, Hell, eternal glory, or ſhame to come, which they know not of according to truth:

24 Then in ſtead of their rejoycing in the approbation of many men, in relation unto their natural gifts, their own ſpirits would immediately become the principle of all thoſe howling groaning Serpent Devils, ſpoken of in holy Writ, even in the ſight of elect men and Angels in this mortal life.

25 Again, is it not againſt all ſpiritual or rational ſence, that any Man, Angel, or Devil, ſhould ſuffer eternal damnation for the ſins of another, or for anothers tempting him to ſin or evil?

26 Moreover, doth it not ſtand to very good ſence, that that creature that is left to himſelf to be tempted unto ſin or evil, and overcome thereby, and remains under the power of it to his lives end, ſhould eternally ſuffer at the great day for his own ſins, and not for anothers iniquity?

27 Wherefore is it not now one of the vaineſt things in the world for any man to think, that there is any other evil Spirit, Angel, or Devil, that tempts him to any motion, imagination, thought, deſire, word, or action of rebellion againſt God, or man, but that lying proud envious Devil, living in his whole man as beforeſaid?

28 Therefore let no man that profeſſeth ſpiritual light, or life in

him, for very ſhame ſay, that God can be tempted, or tempt any man unto ſin, or evil, neither let him ſay, that any evil Spirit, Angel, or Devil, in the air, or earth, or in the water, or in the fire, tempts him to commit any ſin or evil, but that air, watery, fiery, fleſhly Devil, dwelling onely in his own body;

29 I ſay, let him know that that is the Prince of the air, which through the abſcenting vertue of the Holy Spirit, begets thoſe legions of Devils, or luſts, in the ſoul of man;

30 And it is the true light of the Lord Jeſus Chriſt in all his new born ones that cruſhes thoſe Cockatrice Egs, before they become Serpent Devils, to ſting the whole man with fears of eternal death:

31 Thoſe Devils which by the powerful word of the Lord Jeſus were caſt out of *Mary Magdelen*, or any other creature, ſpoken of in holy Writ, were onely all maner of filthy diſeaſes, or fiery diſtempers in man, that hurried him about any deſperate wickedneſs whatſoever, oftentimes increaſing ſo powerfully, that it did not onely occaſion him to rend his own body, and break iron chains;

32 But alſo he is ready to tear any one in pieces, until the Lord of glory ſhine into his diſtempered ſoul with that golden grace of true faith, through which that imaginary Devil is chained up, whereby all his fleſhly goods were ſpoiled of ever having power in him as formerly, and being now in his right minde at the glorious feet of the true Jeſus, through his own pure light leading him into heavenly raptures, in reference unto his eternal glory at his viſible appearing in the Clouds with all his mighty Angels.

CHAP. XXXVII.

1 *The prerogative power of God is above all Law.* 2 *Why God curſed the fallen Angel in the womb of Eve.* 3 *The Angels nature (after his offence) was not ſatisfied without being ruler.*

SOme men may ſay unto me, if it ſhould be granted that that Serpent by whom *Eve* was beguiled, was none of the trees of this Creation, nor an evil ſpirit in the body of a natural Serpent, as hath been long imagined by the learned Miniſters of men, but was an abſolute Serpent Devil, as is abundantly declared by you, and that it entred into *Eve*, and in her womb, was pronounced curſed by the Creator, and ſo naturally brought forth himſelf a curſed *Cain* of her ſeed;

ſeed; what was this unto *Eve*, or why ſhould ſhe ſuffer any kinde of puniſhment for being overcome by an enemy that was too mighty for her?

2 From the light of life eternal, to this I anſwer: Concerning the enemy being too potent for her, that was hid from her eyes by the unſearchable wiſdom of the Creator;

3 For you that are ſpiritual may know, that the ſoul of *Eve* was not onely purely created in its kinde, like unto Angels, or other creatures, but it was alſo of the very ſame nature of his moſt glorious ſpirit that formed it, ſo that ſhe could not be ignorant in the leaſt, that all obedience was moſt due unto her Creators command.

4 Moreover, you may know alſo that the Creator, by the vertue of his Royal will for manifeſting of his glorious power, might give his creature a ſpiritual law of light and life in it ſelf, and yet reſerve to himſelf the prerogative power of it.

5 Furthermore, you know the glorious Creator might preſent unto the view of his image, a Serpent Devil, for the trial of his workmanſhip, and might upon pain of death forbid his creature of having to do with that tree, or of hearkening unto it in the leaſt.

6 Alſo you know the Creator might leave his divine image unto its own preſent ſtrength, through which it might by a ſubtile enemy be tempted and overcome to commit evil with it, againſt its Creators law, and yet its ſin be upon his own head;

7 Why? not onely becauſe it rebelled againſt its own divine light, but principally becauſe there was no law to binde an infinite Majeſty to protect it in its created purity.

8 My beloved moderate brethren, if men could forbear reaſoning againſt the Creators prerogative power, wonderful wiſdom, or ways which are paſt finding out, then would they enjoy true and laſting peace in their own ſouls, through deliverance from that conſcience condemning evil, of raſh judging things, they know not, but this grace of patience is prepared onely for the bleſſed Iſraelites, and not for ſcoffing Iſhmalites.

9 Again, if the Angelical Serpent was in the body of *Eve* when he received his curſe, ſome men may ſay unto me, was he capable of underſtanding of a ſentence denounced againſt him, being in the womb of *Eve*, and changed from his former condition, as abundantly declared by you?

10 Or why ſhould the Serpent and his generation undergo an eternal

eternal curſe, and *Eve* and her generation ſuffer but a temporal curſe? ſeeing ſhe rebelled againſt greater light then he;

11 Or if that Angelical Serpent was not curſed before *Eve* had actually rebelled with him, was not *Eve* as liable to an eternal curſe as he, ſeeing they both tranſgreſſed againſt an infinite glory?

12 From the light of life eternal, to this I anſwer; That curſe denounced by the Creator upon the Serpent in the womb of *Eve*, was not for his ſatisfaction in the leaſt, but is to convince *Eves* deceived thoughts of poſſeſſing ſuch god-like happineſs promiſed to her, if ſhe obeyed his councel, as aforeſaid;

13 Alſo it was to convince her in due time of that error of doting upon her firſt born, as a bleſſing received from the Lord, for when ſhe ſhould ſee the fruits of her heir, in ſtead of her rejoycing in him as at his birth, her ſoul would not onely loath his company, but would alſo caſt him out of her preſence, leſt he ſhould murder her, as he did his righteous brother, for her former love and tender compaſſion towards him.

14 Moreover, that curſe againſt the Angelical Serpent and his ſeed, was ſpoken unto her for her divine ſatisfaction afterwards, when the light of redemption ſhould ſhine in her deceived ſoul, and ſhew her that her firſt-born ſon was that Angelical Serpent, curſed in her womb by the Creator;

15 And that his generation of men and women were curſed in his loins alſo, that ſhe might the more abundantly magnifie the free grace of Gods electing love towards her deceived ſoul;

16 That having had ſo near a union and communion with that Angelical Reprobare, ſhe was not eternally curſed with him alſo.

17 Furthermore, notwithſtanding the ſoul of *Eve* rebelled againſt a greater light then the Serpent did, yet you that are ſpiritual, may know, that ſhe was utterly uncapable of an eternal curſe upon her perſon for theſe conſiderations:

18 Firſt, becauſe her ſoul proceeded from the heavenly nature of the eternal Majeſty himſelf.

19 Secondly, becauſe that conſent unto evil in her, proceeded not from her own nature, but the unclean ſpirit of the Serpent ſpeaking into her innocent ſoul, as aforeſaid.

20 Again, you may know that the Serpent was called *the tree of knowledge of good and evil*, before *Eve* was tempted unto evil, therefore though he had been a tree in his firſt eſtate, which had known

known nothing but good, before *Eve* or *Adam* had any ſenſible beings, yet being fallen from his created purity, he was now become a tree of ſin or evil only:

21 Therefore he was a rejected, or curſed out-caſt tree from the glorious preſence of life eternal, before his viſible appearing unto *Eve*;

22 So that though *Eve* through temptation was overcome to know both good and evil, with that curſed Serpent, yet ſhe had ſome relenting light of life in her after her rebellion, which occaſioned a ſecret ſhame and confuſion of ſoul in her, for her rebellion againſt the Creator.

23 Therefore ſhe was capable of being made a good tree again; yea, and a tree bringing forth fruit of a more tranſcendent glory then ſhe was capable of before her fall.

24 But of the contrary, that Serpent tree was ſo far from any kind of relentation of ſin, or rebellion againſt the Creator, before or after he tempted *Eve*, that in ſtead of being capable of reproof of ſin or evil, whereby he might be reſtored from his moſt wretched eſtate, he did utterly abhor both God and man, unleſs he might be their Counſellor, and ruler over them for everlaſting, as beforeſaid.

25 This eminent truth of the two Scripture ſeeds, or trees of eternal life and death, is plainly proved in the ſeventh Chapter of St. *Matthew*, where it was ſaid by Chriſt, the onely God himſelf, *a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit, therefore by their fruits ye ſhall know them*:

26 So that you which are ſpiritual, may know, that according to the truth of Holy Writ, though men or Angels ſhould gain-ſay it, the Serpent Angelical tree being Reprobate unto all maner of evil, he and his ſeed of Cananitiſh men and women, were not onely curſed in the womb of *Eve*, but alſo before this world was.

27 But of the contrary, innocent *Eve* being a good tree in her Creation, through her proceeding from the divine nature of the tree of eternal glory it ſelf, though ſhe was overcome by that wicked one as beforeſaid, yet ſhe and *Adam*, or any of their ſeed, could not poſſibly eternally periſh, becauſe they were trees elected to bring forth good fruit unto everlaſting life and glory, long before this world was, as abundantly beforeſaid.

CHAP.

CHAP. XXXVIII.

1 The bodies of Angels are capable of diſſolving into ſeed. 2 The ſeed of the Serpent onely damned. 3 Pure reaſon loſt the knowledge of the Creator, and of its ſelf. 4 Cain not the ſon of Adam, but of the Serpent. 5 Cain was brother to Abel, onely by the mothers ſide. 6 All that dyed in the firſt Adam ſhall be ſaved by the ſecond. 7 Thoſe that are not loſt in themſelves, can never be ſaved.

IF the Angelical Serpent was of as large a compaſs as the perſon of a man, ſome men may ſay unto me, how could he enter into the womb of *Eve* through ſo narrow a paſſage, as is declared by you? Truly this Quere is much like that in the 3. Chap. by St. *John*, where it ſaith, *Can a man be born which is old, can he enter into his mothers womb again, and be born?*

2 My ſpiritual friends, as our Lord anſwered *Nicodemus* unto his fleſhly queſtion, ſo likewiſe from his own light in like maner I ſhall make anſwer unto this, Though the body of the Angelical Serpent in its length or breadth was as a man is, yet you may know it was not of a groſſe ſubſtance as mans is;

3 But it was a ſpiritual body, created in another world;

4 For though the bodies of the mighty Angels are in forms like men, yet you may know that they ſhine like unto the Sun, or a flame of fire, being formed in a region of a more higher nature then this:

5 Therefore they are of motion as ſwift as thought, and of a pure thin, or bright fiery nature, ſo that with great eaſe they pierce through a narrow paſſage at the divine pleaſure of the Creator:

6 So likewiſe it was with that Serpent tree of knowledge of good and evil, for though his created purity was become all maner of imaginary impurities through his out-caſt condition, yet you may know that his form was of a more fiery brightneſs then that of *Adams*, or elſe *Eve* could not poſſibly have been deceived by him, as aforeſaid.

7 Alſo his body being ſpiritual, though his nature was carnal, there was no let to hinder his deſcending into her womb, to bring forth the Creators ſecret purpoſe of two generations, coming through the loins of one woman, to make an everlaſting diſtinction between the tranſcendent glory of reſpection, and ſhame of rejection.

8 Though the Angelical Serpent deſcended into the womb of *Eve*,

Eve, yet you may know that his aſcending nature was utterly loſt, in that in ſtead of his aſcending upward into that habitation of raviſhing glory from whence he was caſt, he was ignorant of it, and of that God and his mighty Angels, as if he had never known them in the leaſt;

9 For he imagined his Serpentine ſubtilty to be the onely wiſdom then in being, and this world to be the onely heaven.

10 My beloved brethren in the eternal truth, whatever carnal minded men vainly dream of a general redemption by Chriſt, as ſure as the Lord liveth, there is a Serpentine generation of curſed men and women, which glory in all manner of fleſhly ſporting themſelves about a Creator, or in poſſeſſing of a perfection in this mortality, which with their father *Cain* are utterly ignorant of the true God, his everlaſting kingdom, eleſt Angels, immortal perſonal glory, or miſery, or any ſpiritual thing in the leaſt.

11 Doth not the Scripture throughout make mention of two diſtinct ſeeds, ſons, or generations of mankind?

12 Can *Cain* and *Abel* both therefore proceed from *Adams* loines, or be of his begetting upon the body of *Eve*?

13 It is written in the third of *Luke* and the laſt verſe, concerning Chriſt, *that he was the Son of* Enos, *the ſon of* Seth, *the ſon of* Adam, *the Son of God*. If Chriſt Jeſus the eternal Son of God according to the ſpirit, was the very ſon of *Adam* according to the fleſh, can any ſober man poſſibly think, that there ſhould be any relation of ſpirit or fleſh between Chriſt and *Cain*?

14 Or that the everliving God upon any account whatſoever, ſhould be brother unto a curſed Serpent?

15 Though righteous *Abel* was *Cains* brother, yet their brotherhood came by the mothers ſide onely, and not by the father, though *Eve* was made out of *Adams* ſide.

16 You know that righteous *Abel* did repreſent the glorious perſon of all righteouſneſs and truth it ſelf, who was that holy and innocent Lamb ſpiritually ſlain from the beginning of the world in *Abel*, by the heart and hand of murthering lying *Cain*.

17 Moreover, is not this anſwerable unto that of Chriſt and his brethren, you know their brotherhood was by the mothers ſide onely, and not by the father.

18 Thus if your eyes be opened you may ſee in contrariety, a harmony between the ſeed of the woman, and the ſeed of the Serpent.

19 Again, becauſe of the great oppoſition that may riſe up againſt this glorious truth, through the exceeding pride and unbelief in the heart of moſt men, give me leave to cite a few Scriptures in the 3. chapter of the firſt Epiſtle of *John*, you may finde it thus written, *Not as* Cain *which was of that wicked one, and ſlew his brother.* In the 13. Chap. of *Matthew* it is thus written, *He that ſoweth the good ſeed is the Son of man, and the field is the world, and the good ſeed are the children of the kingdom, and the tares are the children of the wicked one, and the enemy that ſoweth them is the devil.*

20 Moreover, in the 8. chapter of St. *John*, Chriſt Jeſus the onely God of truth ſpeaketh thus: *Ye are of your father the devil, and the luſts of your father ye will do: He hath been a murtherer from the beginning, and abode not in the truth, becauſe there is no truth in him, when he ſpeaketh a lie, then ſpeaketh he of his own, for he is a liar, and the father thereof.*

21 My ſpiritual and rational friends which are ſober, was not *Cain* the firſt murdering lying man that ever was born of a woman? Seeing no true Chriſtian can gainſay it, was not curſed *Cain* from the beginning that murthering devil and father of lies ſpoken of by Chriſt, aforeſaid?

22 In anſwer unto thoſe carnal Jews which boaſted themſelves to be of *Abrahams* ſeed, and were not thoſe luſtful murdering minded Jews or Gentiles which our Lord branded with titles of *Serpents*, *Vipers*, *children of the devil*, and ſuch like, filthy Cananites which proceeded out of the ſpirit of curſed *Cain*, that old Serpent Dragon Devil, and father of all the damned in this world, and not from the ſpirit of *Abraham*, though they might proceed from his loins according to the fleſh, through mixtures of ſeeds in marriages: *the ſons of God ſaw the daughters of men to be fair, and they took of them to be their wives.*

23 Though the bleſſed Iſraelites and curſed Cananites are mixed together by carnal copulation, ſince the Prince of devils became fleſh, yet you that ſpiritual may know, that the Lord Jeſus that made them both, knew how to ſeparate them for all their cloſe union, and to call them by names anſwerable to their own natures.

24 I confeſs that *all that died in the firſt Adam, ſhall be made alive in that ſecond Adam the Lord from heaven*; but what was that whole world that were loſt in the firſt *Adam*, and found again in the ſecond *Adam*?

25 If

25 If with a ſpiritual eye you ſhall look from the 1. of *Geneſis* unto the laſt of the *Revelation*, then you may clearly ſee what that whole world is which are appointed unto immortal Crowns of eternal glory by our Lord Jeſus Chriſt: behold, are they not called *a choſen Generation, a Royal Prieſthood, a redeemed People, adopted ſons of God, heirs, or co-heirs with Chriſt, bleſſed children, or the loſt ſheep of Iſrael*, and ſuch like?

26 Did not the glorious Creator and bleſſed Redeemer himſelf make a clear diſtinction between two worlds or generations, when he ſaid, *I pray not for the world, but for them that thou haſt given me out of the world.*

27 Can you that are ſober imagine or think, that there is any ſpiritual ſalvation for thoſe men or women, which the Savior of the world excludes in his petition?

28 Moreover it is written that the Apoſtle ſaid, *We know that we are of God, and the whole world lieth in wickedneſs*, or the devil.

29 Behold ye redeemed ones of the moſt high God, is it not as clear as light it ſelf, that there is two diſtinct whole worlds, according to that ſaying, *then all Iſrael ſhall be ſaved:*

30 A redeemed world of elect loſt Iſraelites, and an unredeemed world of unloſt Cananitiſh reprobates, that were never truly loſt in themſelves, and therefore never capable of being found in Chriſt, according to that in the Epiſtle of *Jude*, where it is thus written, *For there are certain men crept in, which were of old ordained to condemnation, ungodly men they are, which turn the grace of God into wantonneſs, and deny God the onely Lord, and our Lord Jeſus Chriſt; wo unto them, for they have followed the way of* Cain, *and are caſt away by the deceit of* Balaams *wages, and periſh in the gainſaying of* Core.

31 Thus is it not clear unto all men that have any faith in them, in the truth of the Scripture, that there is two diſtinct whole worlds to diſtinguiſh between the divine glory of election, and everlaſting ſhame of rejection;

32 A curſe *Cain*, and a bleſſed *Abel*, from the beginning of the world unto the end thereof, a ſubtil Serpent, and a ſimple Saint, a ſcoffing carnal *Iſhmael*, and a ſpiritual *Iſaac*, a bloody minded *Eſau*, and a merciful minded *Jacob*, a perſecuting *Saul*, and a prophetical *David*, a trecherous *Judas*, and a gratious and glorious Jeſus, a bleſſed Seath born in the ſtead of righteous *Abel*, whom curſed Cain, ſlew, to bring forth the generation of the juſt, that the Lord of eter-

nal glory might according to the flesh as well as the spirit, spring from a spiritual line of his own light of life eternal.

33 And not from a rational or carnal line of eternal dear in chaines of utter darkness, which if it had power according to its cursed desire, it would destroy God, elect Men, and Angels, Heaven, and Earth, and all in them and it self also, rather then be subject to any, or might not onely it self bear rule over all.

34 Seeing the God of eternal glory himself sprang from the loins of *Adam*, according to the flesh, is it not the greatest darkness that can be imagined, for any man to think that *Cain* and *Judas*, were of the seed of *Adam*, as well as *Abel* and Jesus?

35 Do not those men that teach this error out of ignorance, justifie *Cain* and *Judas* and condemn *Abel*, and Jesus?

36 From this gross mistake do they not strengthen men in all their rebellions against God and man, what seeming glorious language soever proceed through their mouth?

37 Again, if *Cain* and *Judas*, *Abel* and Jesus, sprang both from the loins of the first man *Adam*, according to the flesh, or any other account whatsoever, is it not one of the vainest lip labours under heaven, for men to speak or write concerning the visible things of eternity, unless it be for a heap of silver or deceitful honor among men that perish?

38 All solid sober men do certainly know, that it is impossible that any man should suffer eternal misery, if all mankind by generation sprang from one root onely.

39 What is the reason think you, that the wise naturallists in disputes, are able to silence the most learned speakers under heaven, in their own supposed spiritual matters? Is it not because those Ministers are uncapable to give a true distinction between the originals of eternal life and death, or the seed of the woman, and the seed of the Serpent?

40 If men that speak their experiences to one another, as received from the holy One of *Israel*, are ignorant of this point, is not that the occasion of all notional brain fancies or airy opinions, even amongst the most purest appearances in this present age?

41 Is it not from hence that men of a rational piercing wit are able to counterfeit out-landish Chronicles in a Methodical manner concerning the strange acts of Kings, and Emperors, many thousand years before the first man *Adam* had any sensible being, or invent

Histories

Histories, so accurately concerning Knights, Ladies, Gyants, and such like, that no man by his natural reason can know, whether they are fained, or unfaigned.

42 Can any sober man imagine, or think those men that want the foresaid spiritual gift, were ever moved, or called by that glorious spirit to be a publique, or private speaker, or interpreter of holy Writ, or a messenger, or Embassador to his brethren of invisible spiritual excellencies, appointed visibly to be seen to eternity?

43 If *Cain* and *Abel* were both begotten by *Adam*, upon the body of *Eve*, as almost all men vainly imagine from one bare Scripture Record, which they understand not, I would fain know of that man that is offended with me concerning this point, why *Cain* was nominated in Holy Writ to be of that wicked one aforesaid, and branded as an *out-cast, fugitive, or vagabond, and cursed from the divine presence of the Creator, and cast out of the natural presence of his parents for ever*, and condemned with *Balaam* and *Core* as a perishing cast-away?

44 This I am sure of, that no spiritual, or rational man, that is sober, dares say, that either *Adam* or *Eve* was that wicked one, from whence the cursed spirit of *Cain* sprang?

45 Why? because there is no such approbrious names attributed unto them throughout the sacred Scriptures.

46 Moreover you may know, that that wicked one from whence *Cains* spirit proceeded, could not possibly have any relation unto *Adam* or *Eve*, though *Cain* was conceived in her womb, and born of her body:

47 Why? because there was an absolute curse denounced upon the Angelical Serpent, and his seed in her womb, as aforesaid, without any after promise in Holy Writ for ever being redeemed by the Creator.

48 But on the contrary you know, there was a gracious promise by the Creator himself, of the redemption of *Adam* and *Eve* after their fallen estate, with their whole generation of righteous *Abels*, *Seths*, or *Abrahams*, in that glorious hidden, saying; *the seed of the woman shall break the Serpents head*; and that in the fift of the *Romans* where it is thus written, *likewise then as by the offence of one, the fault came on all men to condemnation, so by the justifying of one, the benefit abounded toward all men to the justification of life.*

49 If you that are spiritually sober, compare this Scripture of seeming

ſeeming general redemption unto other Scriptures, concerning *Cain*, and his generation, as abundantly aforeſaid, you may underſtand, that the Apoſtle ſpake onely of a reſtoration of the elect Iſraelites, or Adamites, and not of the line or generation of Cananitiſh Reprobates.

50 If you look in the Genealogy of *Adam* unto *Jeſus*, the ſecond *Adam*, you ſhall finde no *Cain* there made mention of in the leaſt.

CHAP. XXXIX.

1 No condemnation but to perſons of maturity. 2 No children damned though they be of the ſeed of the Serpent. 3 He that killeth a Prophet, or a righteous man, would kill the Creator if he could. 4 No ſalvation by the power of mans own will, 5 but by the power of God.

IF two diſtinct generations have proceeded through the body of one woman, the one elected unto eternal perſonal glory in the high heavens, and the other rejected unto everlaſting ſhame, in this periſhing world at the end thereof, which we can no ways diſprove;

2 Wherefore our deſire is to know, whether all the poſterity of *Cain* are rejected, ſeeing the whole generation of *Adam* are elected, is as at length declared by you, from that divine gift I received by voice of words from the everliving Jeſus.

3 To this I anſwer, That erernal election, or rejection, ſpoken of in Holy writ, had relation onely to perſons of underſtanding, and not unto children that were uncapable of any diſtinction between light and darkneſs, or good and evil;

4 For you that are well acquainted with the Scriptures, do know, that throughout the whole Bible there is not one ſaying in the leaſt, that maketh mention of condemnation of children, but the contrary altogether.

5 You may know, that that curſe denounced againſt *Cain*, and his ſeed, ran in the line of perſons of maturity, and not of minority; though it is ſaid, *that God loved Jacob, and hated Eſau, before they had done good or evil*:

6 You may know that that word was ſpoken in reference to their being in the perſons of men, in the ſight of the Creator, and concerning the difference of their ſpirits, and the effects that would thereby enſue;

7 You know it is ſaid, *there were two nations in Rebeccahs womb at the*

the birth of Esau and Jacob; now you know that could not possibly be, except they lived to the age of men to fulfil that truth.

8 You know it is written, that the Lord of Glory commanded his Apostles *to suffer little children to come unto him, and forbid them not, and took them in his arms and blessed them, saying, of such is the kingdom of heaven.*

9 My beloved spiritual friends, if God onely wise hath said, that his heavenly kingdom consists of little children, or innocent childe-like men and women, are not those men more like unto cursed Serpents, then blessed Saints, which contrary unto all spiritual literal or rational truth, impudently affirm that little children may be eternally damned by original sin.

10 If all the seed of *Cain* that die in their childe-hood, shall finde mercy in the resurrection of the just, some men may say unto me, shall the saved children of *Cain* and *Adam*, being of two contrary natures, appear in the same kinde, or measure of glory, in the day of the Lords vengeance upon ungodly men?

11 From the light of life eternal, to this I answer, As they differed in their natures in this life, so shall they differ in the maner and measure of their glory in that life to come:

12 The saved children of the Angelical Serpent will enter into that rational glory, out of which their reprobate fathers was cast.

13 But of the contrary, the spiritual seed of *Adam* shall enter into that glory from which he fell, in a more transcendent godlike condition to all eternity;

14 But not in a Paradisical separated place of glory in this creation, as some men vainly imagine, but in that glorious new heaven and earth without, or above this vanishing Starry heavens, according to the truth of Holy Writ:

15 Thus the most Wise and Holy God of all spiritual and natural order, restoreth his spiritual and rational images into their first created conditions, upon a more firm foundation of possessing everlasting life and glory together, purchased at a dear rate from his divine self, by his own most precious blood, or God-head life, according to that saying by the Apostle *Paul*, *Christ therefore died and rose again, and revived, that he might be Lord both of the dead and the quick*; and of that saying in the 20. Chapter of the *Acts* of the Apostles, *whereof the Holy Ghost hath made you Overseers to feed the Church of God, which he hath purchased with that his own blood.*

16 Again,

16 Again, if you look in the 4. Chapter of *Geneſis* with a ſpiritual eye, you may clearly ſee that Gods eternal election, or rejection of men, runs in a line of perſonal underſtanding, and not in a line of innocent children, or natural fools; the words are theſe, *and in proceſs of time it came to paſs that Cain brought an oblation unto the Lord, of the fruit of the ground, and Abel alſo himſelf brought of the firſt fruit of his ſheep, and of the fat of them, and the Lord had reſpect unto Abel, and to his offering, but unto Cain and his offering, he had no regard.*

17 Ye that are redeemed from the power of all inward filthineſs, I beſeech you, what occaſioned the reſpection, or diſreſpection between *Cain* and *Abel*, in the pure eyes of the Creator?

18 Surely not their offerings, for you know that God needs no mans perſon for his ſacrifice ſake in the leaſt, but for the glory of his own name ſake onely;

19 Yet you know that *Cain* had as much wiſdom from his own reaſon to preſent an acceptable ſacrifice unto the Lord, as *Abel*;

20 Yet it was the Creators eternal free love unto *Abel*, which cauſed both his perſon and ſacrifice to finde ſuch ſweet acceptation with the Lord, that the divine love of God in *Abel* might be ſeen in the fatneſs of his ſacrifice;

21 In that you may know he was made to offer up himſelf a living ſacrifice of inviſible and viſible obedience unto the Creator, as a ſeal of his being choſen to life eternal.

22 Yet you may know, it is not any kinde of ſacrifice, worſhip, righteouſneſs, or deſire in man, or Angel, that can poſſibly move the divine Majeſty to accept of it, or his perſon in the leaſt, but it is his eternal free love in his own ſeaſon, which operates in him all heavenly mindedneſs, or love to God, or man.

23 But of the contrary you may know, that the original cauſe of all maner of fearful darkneſs, and fiery ſhame in *Cain*, proceeded onely from the non-election of his perſon;

24 This was his condition when he was marked with the inviſible ſeal, of rejecting both his perſon and ſacrifice, from thoſe words; *Wherefore Cain was exceeding wrath, and his countenance fell down.*

25 My beloved Chriſtian Friends, what moved *Cain* to be ſo full of wrath, or with whom was he ſo fiery hot?

26 Truly, as beforeſaid, his furious anger aroſe in him from a ſenſibleneſs of his out-caſt condition, and becauſe he could not come

come at the Creator himſelf, therefore his purpoſe was to avenge himſelf upon his favorite, even innocent *Abel.*

27 The Scripture gives you the reaſon thereof, becauſe his *own works were evil, and his brothers good:*

28 Thus you that are endued with that light that cannot be diſproved, may ſee as clear as the light it ſelf, *that it is not in him that willeth, not in him that runneth, but in God alone that ſheweth mercy.*

29 What then think you in the day of the Lords vengeance will become of thoſe free-will-mongers, or oracle-grace Marchants, which curſedly teach their deceived fleſhly brethren, that a man may be in a condition of ſalvation to day, and to morrow be caſt away?

30 Truly my ſpiritual friends, if eternal election and rejection depend upon the acceptation of mans will, until he be born again with a diſtinguiſhing light from the divine will of the Creator, every man living would chooſe eternal death in ſtead of life, ſuch power, or purity, is in the choiſeſt of mens wills, until the divine Majeſty preſent an immortal Crown of glory unto their blinde born ſpirits;

31 Then indeed, and not till then, mans ſoul that was averſe to all ſpiritual good, by that divine light is made willing to chooſe the better part;

32 Becauſe then he certainly knows that there is an eternal life and glory for ſome, and an everlaſting death and ſhame for others.

33 Therefore you that are truly ſpiritual, cannot but know, that though men ſpeak a language like unto Angels, or the divine Majeſty himſelf, as the Angelical Serpent ſeemed to do in the beguiling of *Eve*, yet it is utterly impoſſibly they ſhould poſſeſs any true underſtanding of the ſpiritual things of the everliving Jehovah, or Jeſus, until their ſouls are firmly eſtabliſhed with an undoubtable aſſurance of their own perſonal glory in a world to come.

34 So much at preſent concerning the tree of knowledge of good and evil, or ſeed of the woman, and ſeed of the Serpent. O bleſſed and happy are thoſe men and women in themſelves already, that enjoy this diſtinguiſhing light of life eternal in the purity thereof.

CHAP. XL.

1 *Concerning Chriſts coming to judgement.* 2 *The vanity of that opinion that believes Chriſts perſonal raign upon this earth.*

BEcauſe of many opinions of Chriſt, and the ignorance of moſt men, concerning his coming to judge both the quick and dead, therefore in the next place I ſhall treat of this moſt needful point from certain ſayings of himſelf in the 17. Chapter of *Matth.* the words are theſe; *for as the lightning that lightneth out of the one part under heaven, ſhineth unto the other part under heaven, ſo ſhall the Son of Man be in his day, and as it was in the days of Noah, ſo ſhall it be in the days of the Son of Man, they eat, they drink, they married wives, and gave in marriage, unto the day that Noah went into the Ark, and the flood came and deſtroyed them all; likewiſe alſo it was in the days of Lot, they eat, they drank, they bought, they ſold, they planted, they built, but in the day that Lot went out of Sodom it raigned fire and brimſtone from heaven, and deſtroyed them all*; after theſe enſamples ſhall it be in the day when the Son of Man is revealed.

2 My beloved ſpiritual brethren, you know there is a twofold appearing of Chriſt unto the ſons of men, the one ſpiritual, and ſeen onely by the inviſible eye in the ſoul, and the other is perſonal, and ſeen onely by the viſible eye of the body.

3 Alſo you know Chriſt being the divine rock of all ages, he hath ſpiritually manifeſted himſelf unto his bleſſed *Abels* from the beginning of the world, till now; but as for his viſible appearing in a body of fleſh, whereby men might be able to behold the face of their God in the ſimilitude of a man and live, you know that he did but once ſo appear onely for a few years.

4 Again, in the 25. Chapter of *Matthew* it is written thus, *And when the Son of Man cometh in his glory, and all the holy Angels with him, then ſhall he ſit upon the throne of his glory, and before him ſhall be gathered all nations, and he ſhall ſeparate them one from another, as a ſhepherd ſeparateth the ſheep from the goats.*

5 It is alſo written in the *Theſſalonians* thus, *when the Lord Jeſus ſhall ſhew himſelf from heaven with his mighty Angels in flaming fire, rendring vengeance unto them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt.*

If

6 If you that are ſpiritually ſober, do but compare theſe three places of Scriptures together, then you may clearly ſee, what Chriſt meant by that day of his perſonal appearing;

7 After his ſuffering and glorification he ſhall appear *like lightning from one part under heaven to the other, he ſhall appear in his glory with all his holy Angels*;

8 Behold, ye bleſſed of the moſt high God, what kinde of appearing of Chriſt in his glory like lightning, or a flame of fire, is this? is it not the viſible appearing of his fiery glorious perſon, with the glittering perſons of his mighty Angels under the whole heavens, or in the air?

9 If it be not ſo, how ſhall all nations be gathered together before him, that he may make an eternal ſeparation between them, according as he hath ſpoken?

10 It hath been long imagined by men of rare parts, in the account of many people, that before the general judgement day, Chriſt would come again perſonally to raign a thouſand years on this earth with his Saints;

11 And their opinion is grounded partly upon the 20. Chapter of the *Revelation*, which was long ſince fulfilled, as I ſhall demonſtrate in due ſeaſon.

12 But firſt I ſhall prove by Scripture Record, the failing off this opinion in the 3. Chap. of the *Acts* it is thus written, *when the time of refreſhing ſhall come from the Lord, and he ſhall ſend Jeſus Chriſt, which before was preached unto you, whom the heaven muſt contain until the time that all things be fulfilled, which the Prophets have foretold ſince the beginning of the world*; what think you then of Chriſts perſonal raign on this earth a thouſand years with his Saints? is it not point blank againſt the truth of this plain teſtimony of Holy Writ?

13 In the 14. Chapter by Saint *John* you may finde it thus written; *Let not your heart be troubled, ye believe in God, believe alſo in me: in my fathers houſe are many dwelling-places, if it were not ſo, I would have told you, I go to prepare a place for you, and if I go to prepare a place for you, I will come again, and receive you unto my ſelf, that where I am, there may ye be alſo.*

14 In this place of Scripture you ſee that Chriſt did not ſpeak in the leaſt to his Apoſtles of his coming again perſonally to raign upon this earth a thouſand years:

15 But of the contrary, he told his heavy-hearted Diſciples that he was going to prepare a place for them, or he was going into the higheſt heavens, or prepared place of eternal glory, appointed for them with himſelf, after they had ſuffered with him on earth, and he would come again in his glory with his holy Angels, and receive them into his fathers houſe, or heavenly kingdom, where he now is, that they might with his mighty Angels *Moſes* and *Elias*, everlaſtingly behold his bright burning glory, even face to face.

16 What is this perſonal raign of Chriſt with his Saints a thouſand years, that ſuppoſed wiſe men have ſo much talked of?

17 Is it any thing elſe but a temporal heaven at the beſt, if ſpiritually examined?

18 Moreover, is it not a very unlikely matter that the infinite divinite Majeſty ſhould come again perſonally to remain upon this bloody earth a thouſand years with his Saints, having ſuffered here already, and aſcended upon the throne, or right hand of tranſcendent glories, yea far above all heavens, as it is written, *that he might fill all things.*

19 Furthermore, do not all perſonal raign-mongers confeſs, that Chriſt was God and man in one perſon, and that that moſt bleſſed body of his is now glorified in the higheſt heavens?

20 Do you not alſo pretend to believe, that the divine perſon of this God-man glorified, is infinite immortal, unchangeable, and eternal?

21 Moreover, if there be any ſuch divine light, or heavenly faith in your perſons, I would fain know whether you think it poſſibly that this mortal world, or men, can bear the preſence of a divine Majeſty, whoſe body is become a conſuming fire of immortal everlaſting burnings, without its being immediately conſumed to aſhes, or tranſmuted into his own glorious likeneſs?

22 O that all the elect did but know how ſuddenly this perſonal God will appear in his glory to conſume this whole world!

23 Again, if you look in the 11. Chapter of the *Hebrews*, you may finde it thus written; *All theſe died in faith, and received not the promiſes, but ſaw them afar off and believed them, and received them thankfully, and confeſſed that they were ſtrangers and pelgrims on the earth, for they that ſaw ſuch things, declare plainly that they ſeek a country; and if they had been mindful of that country from whence they came out, they had leiſure to have returned, but now they deſire a*

better,

better, that is an heavenly, wherefore God is not ashamed of them to be called their God, for he hath prepared for them a city: here you may see that *Abraham* himself was so far from expecting a personal raign of Christ on this earth, though he believed that his seed should enjoy the promises of God, both temporal and spiritual, in their appointed seasons;

24 Therefore he onely minded a personal ascending into the heavenly City of eternal glory, prepared for him and his elect seed, at the resurrection of the just;

25 So that *Abraham* looked upon the promises of God, that they were to enjoy in this world onely, as types or shadows of that heavenly City or Kingdom, with its ravishing excellencies, as aforesaid.

26 Moreover, if that glorious God of *Abraham*, *Isaac* and *Jacob*, had intended a personal raign on this earth a thousand years with his Saints, after his glorification in the highest heavens, can any sober man be so weak as to think he would have hid it from *Abraham*, whom he was pleased to call the father of the faithful, and friend of God? You know what is written, *shall I hide this thing from Abraham.*

27 Furthermore, if the Lord in life, or death, had revealed any such thing unto *Abraham*, the thing being of so great concernment, can you possibly think that he would have hid it from his generation to come? you may be sure if there had been any such thing to be accomplished, he would have declared it to after ages.

28 Seeing neither *Abraham*, nor any of the Patriarks, or Prophets, knew of Christs personal raign on this earth with his Saints, but spake as to the contrary altogether, what sufficient ground hath any man in this world to expect such a thing?

29 But how can it be otherwise, when men takes upon them to interpret the mysteries of the Scriptures, without an immediate Commission from the eternal spirit.

30 Again, the Scripture saith, *That the day of Christs appearing shall be like unto that of Noah and Lot, now you know in the day that Noah entred into the Ark, the flood came, and by degrees destroyed them all.*

31 *Also in that day Lot departed out of Sodom it rained fire and brimstone from heaven, and destroyed them all.*

32 If the whole world was drowned with water immediately after *Noah* entred into the Ark; and *Sodom* and *Gomorrah* was consumed

ſumed by fire ſuddenly after *Lot* departed out of the City, and the day of Chriſts coming ſhall be in like maner, without controverſie in ſtead of his perſonal raign on this earth with his Saints, at his next appearing, immediately after all his bleſſed *Noahs* and *Lots* are aſcended into the Ark of his immortal glory, this firmamental created heaven and the lights thereof ſhall be all on fire;

33 And ſhall deſcend upon the face of the whole earth, and burn all the fruits and glory thereof unto aſhes, but it ſhall not be ſo favorable as to conſume the bloody minded men therein.

34 If the Lord of Glory had purpoſed to come perſonally to raign a thouſand years amongſt his Saints, before the general day of judgement, is any man ſo weak as to think he would have hid it from his choſen Apoſtles, whom he had promiſed to ſet upon twelve thrones, to judge the twelve Tribes of Iſrael, when he appeared again in his glory?

35 Is there any one place in Holy Writ that expreſly ſpeaketh of Chriſts perſonal raign in this world?

36 If there be no expreſs record for any ſuch thing, as I am ſure there is not, doth not thoſe men that hold forth ſuch an opinion as this, imitate little children, or fools, that reioyce in Rattles, or Counters, in ſtead of gold, or precious ſtones?

37 Thou that art confident of Chriſts perſonal raign on this earth, ſuppoſe ſuch a thing ſhould come to paſs in thy days, and thou ſhouldſt be one of thoſe Saints, what condition doſt thou think thy body ſhall be in?

38 Doſt thou think it ſhall live upon carnal things, or ſhall it be immortalized and live upon ſpiritual things onely?

39 Or if thou thinkeſt thy ſoul ſhall be in a divine condition, and thy body ſhall feed upon natural things, as now it doth, and ſhall be in perfect health, and free from diſeaſes;

40 I ſay, if thou haſt imagined ſuch an eſtate as this is, I would fain know of thee what condition thou thinkeſt that Chriſt will appear in?

41 Doſt thou think that he will deſcend from the throne of his Glory upon this earth amongſt the ſons of men, again to eat and drink of carnal things with them, as formerly?

42 Or doſt thou think that he will appear amongſt them in a glorious condition, to make them more happy in things that periſh, then now they are?

43 If

43 If Christ should personally raign with his Saints, what union or communion could they enjoy with him, more then now they do, unless he was in a capacity of eating and drinking with them? or else they were delivered from feeding upon natural things themselves, through their transmutation into his own glorious likeness?

44 It is written in the 26. Chapter by St. *Matth. I say unto you, that I will not drink henceforth of this fruit of the vine, until that day, when I shall drink it new with you in my Fathers kingdom.*

45 Here you that are spiritual may see, that Christ was so far from encouraging his Apostles to expect his coming to taste of the fruit of the natural vine, in a personal raign with his Saints, that he layeth it down as a positive rule, *that he would drink no more of the natural vine in this earth, until he drank it in a new and spiritual way with them in his Fathers kingdom.*

46 Where then is thy imaginary personal raign of Christ on this earth with his Saints a thousand years?

CHAP. XLI.

1 *The vanity of believing in a God that hath no form.* 2 *And of them who say the Creator is an incomprehensible Spirit.* 3 *Or that there is no God but nature onely.* 4 *Or who say, that Gods Spirit, and their spirits, are but one spirit.*

ANother sort of deceived men there are, that through strong delusions from their natural comprehensions, have imagined a mighty spiritual appearance in themselves, from a bodiless God or Christ, that never was.

2 This sort of men are those, which from a cursed conceit do not onely despise a glorious God, in the person of a man, but they also talk of great signs and wonders, which they expect shall come to pass by inward voices, or visions, from their imaginary bodiless God, as beforesaid.

3 Moreover, being bewitcht to the purpose, though they pretend a great spiritual light in them, they can make a hard shift to fool themselves from the literal records, as to think that the Holy One of Israel had commissionated another high Priest, or King of the Jews, besides himself.

4 Though this counterfeit high Priest, or King of seven Nations, I mean *John Tanee*, pretends a natural glorious deliverance suddenly unto the Jews in many Nations.

5 Truly

5 Truly those that understand nothing above a Paradisical temporal glory, are not to be blamed in the least, for their bountifulness towards his perishing tenents, in reference to his *Hierusalems* conceits.

6 *John Tanee* thou maist remember about three years and six moneths past, I told thee of thy deceived condition, concerning thy carnal *Jerusalem* journey, with *John Robins*, also by an immediate voice from on high.

7 Furthermore, if thy high priesthood, kingship, and *Jerusalem*, temporal glory, do not vanish like smoak, as *John Robins* did, even when thou thinkest thy self most sure in the thing, then the Lord God sent not me to thee.

8 Again, when thou art ashamed and confounded in thy self from all thy lying voices, or visions, declared unto Saints and Serpents, in the name of the great Jehovah, then thou shalt know with sorrow and shame enough, that it was the Lord that sent me unto thee, to declare thy fleshly error.

9 I do not say thou canst help it, it is through the permissive power of the Lord for some secret end, onely known to himself, that thou, or any man else, should break forth into such strange appearance of darkness, yet seeming glorious lights, when thou art found too light in the ballance of divine truth;

10 It is not thy natural, or allgorical whimses, that can blinde the elect, nor pacifie the judge of life and death within thee, and without thee.

11 Again, there is a third sort of deceived persons, which with great confidence have declared, that Christ should spiritually raign over the Nations in King *Charles* Seed; and of this sort one *Arise Evans* in Black-Friers, was lookt upon as a great Prophet by many of the Royal party.

12 Moreover, from this their fooliish conceit, they had many pritty whimses, and dark sentences, to blinde mens apprehensions, like unto *John Tanee* and *John Robbins*; Which took much upon the spirits both of the subtile and simple also for a season.

13 Furthermore, their understandings being utterly dark, concerning the spiritual or personal appearing of the Lord Jesus Christ in his glory.

14 It is usual for them concerning *Charles* the second, as to joyn Christ and him in one, calling him the white Pearl, that should make

make the nations in a sweet harmony of divine unity, through *his* glorious ruling over them; also they said, that he should not attain to the throne of his Father by any carnal weapons, but he should be brought into this land, and set upon the Throne by an immediate power of the eternal Spirit of God himself.

15 Again, this carnal Cavalier Prophet pretended the knowledge of certain Scriptures by voices or visions, in reference to the raign of *Charles* the second; and *John Tanee*-like, sought to confirm it by natural observations:

16 And truly, I do not blame the people that were deceived by them, because they wanted a true distinction in themselves, betweeen those things which are divine and humane.

17 Moreover, when all pretended high Priests, Prophets, or Apostles in this land, are clearly discovered by an unerring light of life eternal, I make no question of the subtilty of their Serpentine spirits to blinde their own eyes, and those that were deceived by them.

18 I know they can say, *If they be deceived, the Lord hath deceived them*; or they can say, *We had a mysterious language given us by Jehovah to confound all literal or notional appearances in this confused age, and men understood us in a carnal sence only*;

19 Or if they have often fixed a time concerning things that should come to pass, and nothing comes of it, they can also say, *As the Prophet* Jonas *understood not the Lords time and minde, concerning the destruction of the Ninevites*:

20 So likewise this thing in the way of our fleshly expectation, was hid from our eyes, but the mighty Jehovah in his season, will bring it to pass in a spiritual maner, beyond the comprehension of men or Angels.

21 Moreover, if none of these excuses will blinde their eyes, which expected wonderful things from them, then because they are not able to bear the shame of being found lyers in the name of the Lord, they will say, *all men are lyars*, or *there is not a true Prophet upon the face of the earth*;

22 Or else they will say, *There is but onely one pure being, invisibly ruling in the whole Creation, and this spiritual power manifesteth it self in various maners of seeming contradictions for the confounding of all mens understandings that would finde out its secrets*; but in the end when it hath fooled men to the purpose, it will appear in a glorious harmony, to the content of all.

23 Furthermore for the blinding of their own eyes, and those of their own spirits, that they may both fall together in a deep ditch of eternal destruction, they will, or may say, *If there be a Creator, he is an incomprehensible spirit, and all our spirits proceeded out of his spirit, and when our bodies dies, our spirits returns into his spirit again.*

24 From this cursed error they may or will say, *That God can as soon destroy himself, as any soul that he hath made, with an eternal condemnation.*

25 Moreover, if this grand fleshly deceit prove also but a broken Cistern, then as aforesaid, they may, or will say, *there is no God but nature onely*; your most wise men in nature know this to be truth, but they are compelled to nominate a God to the people, to keep the rude multitude in obedience to their governours and government.

26 Knowing if they should confess a Creator besides nature, all their pretended divine voices, or visions, would appear but meer fleshly lies.

27 Therefore for strengthning themselves in their Atheistical error to prevent discovery, they may, or will say, *there is no world but this onely, and this world had never any beginning, nor will never have any ending, men may talk of a Creator, and a day of judgement for silver and honor, or to keep children or fools in awe, but wise men knows as aforesaid, that one generation passeth away, and another cometh in its room, and so it will be for everlasting.*

28 Thus you that are truly spiritual do, or may know, that the spirit of every man naturally, is so cursedly proud, that rather then men should finde him a lyar in the name of the Lord of Hosts, even against his own rational light, he is apt to say, *there is no other God, or shame, or world to come*, but the Elements of air, water, earth, and fire, of this perishing world, though these and such like sandy foundations, are the pillars of cursed Cananites; yet I know that you blessed ones have not so learned Christ.

29 The fourth and last sort of deceived men, are so far from acknowledging Christs personal raign with his Saints in any kinde whatsoever, that they blasphemously affirm they are all Gods or Christs themselves:

30 These are those, which say, that God is a Spirit, and that his Spirit, and their spirits, are but one spirit onely.

31 More-

31 Moreover, to ſtrengthen themſelves in this their Serpentine Sophiſtry, they can tell you from the Records, *that Chriſt is the head of his Church, and his Saints are his body.*

32 Alſo this ſort of men pretend ſuch a union with the divine Majeſty, that they do not onely attribute to themſelves his Holy Names or Titles, but *Lucifer* like, they will tell the ſimple and fearful ſoul, that they are ſet down in the Throne of Glory with Chriſt already.

33 Furthermore, though this ſort of Saints in their own account are all Kings, Prieſts, and Prophets unto God, yet if you ſhould ask them a ſober queſtion concerning any ſpiritual thing after death, they are ſo dead drunk with their notional witchcrafts, that they count all men in darkneſs that ſee not themſelves in the throne of immortal glory already, as aforeſaid.

34 Again, they alſo ſeem to be full of Hymns, or Spiritual ſongs, in reference to the preſent glory they enjoy with the eternal Spirit, when the Lord knoweth they acknowledge no divine Majeſty, or God at all, but thoſe imaginary Siren ſongs, and their own natural blinde-born ſpirits, from whence they proceeded.

35 This ſort of ſeeming glorious Saints, do imagine their ſpirits ſo divine, that they think it impoſſible it ſhould ever ſee death, but they like unto children or fools, conceit their bodies turn to duſt for ever, but their ſouls aſcend into an unknown ſpiritual glory.

36 Therefore if a man ſpeaks of a perſonal God, or a perſonal glory in a life to come, they will tell him he troubles himſelf above a ſimple carnal God and Glory that is not;

37 But if he knew what it was to be poſſeſſed with divine light, life, or glory in his own ſoul, as they do, he would no more trouble himſelf in the leaſt, concerning a God or glory to come at a diſtance.

38 There are ſome among theſe of a more purer ſort, which ſpeak many ſweet truths, and according to their light they live in them, onely poor hearts as yet they are ignorant of the fountain of glory, from whence their ſpiritual ſtreams proceed.

39 Moreover, though they cannot cloſe with a perſonal God, and perſonal glory of the elect in another durable world, and a perſonal ſhame of Reprobates in this world to all eternity, yet the ſecret love of God preſerves their merciful ſpirits from that error of the wicked, I mean from deſpiſing things that are hid from them.

40 Therefore I make no queſtion but in due ſeaſon, they ſhall be revealed to them unto their everlaſting joy and glory in the higheſt heavens, as aforeſaid.

41 Furthermore, though theſe eleſt veſſels at preſent underſtand no other God but what is within them, yet they are afraid to call themſelves God, or Chriſt, or Creator, or the like, leſt there ſhould be a divine Majeſty to own thoſe titles himſelf.

42 Again, all thoſe ſimple hearted ſouls, which are appointed to eternal glory, are not ſo rivetted in their preſent light, but if a more clear manifeſtation appear, their ſpirits are both ready and willing to embrace it;

43 But of the contrary, all curſed Cananites are fully reſolved to remain where they are, though never ſo glorious a light ſhould appear.

44 Moreover, thoſe that are the bleſſed of the Lord, are very tender of condemning any men, of what appearance or opinion ſoever, if they ſee never ſo little of the pure light of life eternal appearing in them;

45 But of the contrary, the unmerciful reprobate condemns all men as in a bottomleſs pit that are contrary unto his fleſhly opinion

46 Furthermore, the bleſſed of the Lord are made willing to yield all ſpiritual obedience unto the unknown God, till they know him, and ſhew mercy unto all, though he periſh, this is a *Job*-like ſpirit, who ſaid, *though thou kill me, yet will I truſt in thee*:

47 But of the contrary, the hypocritical Cananites love to make a glittering ſhew before men, but as for any inward purity of ſpirit towards God, and mercy unto all men, they are ſo far from any ſuch principle, that they count it a deluſion in them that enjoy it.

48 Many of the bleſſed of the Lord do know, that all the deſires of men or Angels, cannot prevail with the divine Majeſty, to perſwade him to ſet the ſeal of his love upon any mans perſon, until he is graciouſly moved unto it of his own pleaſure, according to thoſe ſayings of Holy Writ, *I am found of them that ſought me not, and before they call, I will anſwer, when they were in their blood I ſaid unto them, live*; and of that notable ſaying in the 15. Chapter of the Prophet *Jeremiah*, *Then ſaid the Lord unto me, though Moſes and Samuel ſtood before me, yet mine affection could not be toward this people, caſt them out of my ſight, and let them depart.*

49 But of the contrary, the formal Hypocrite is ſo dark in this

divine

divine ſecret, that he thinks himſelf the bleſſed of the Lord for his much babling, and counts thoſe men curſed that are not of the ſame minde with him.

50 My beloved ſpiritual friends, though I have branched theſe men into four ſeveral heads, yet in the main they are all of one ſpirit; my meaning is this, they are all ignorant of the glorious God being in the perſon of a man.

CHAP. XLII.

1 *A further Diſcourſe concerning the Error of Chriſts perſonal reign.* 2 *The interpretation of the three laſt verſes in the* 12. *of Rev.* 3 *Concerning the Dragon and the Woman.* 4 *Of the binding of the old Serpent Dragon for a thouſand years:* 5 *When they expired.* 6 *Of the worſhip of the beaſt.* 7 *Of Satans being looſed out of priſon.* 8 *Who they are that be in the deepeſt priſons of raging darkneſs.*

IN the next place, according to promiſe, I ſhall write ſomewhat upon the 20. Chapter of the *Revelation* by St. *John*, becauſe that error of Chriſts perſonal reign a thouſand years with his Saints on this earth, is partly grounded from this Chapter.

2 My beloved brethren in the eternal truth, you know that this Book of the *Apocalyps* is too myſterious to be underſtood by the *Achitophels* of this periſhing world.

3 Alſo you know, that Gods way is to chooſe the baſe things of this world, to confound the moſt honorable things thereof, *that no fleſh may glory in his preſence.*

4 Moreover you know, that if the moſt High endues a man with a divine gift, to demonſtrate his eternal ſecrets to his brethren, he preſerveth the ſoul of that man from giving the glory of that heavenly power to his own net; my meaning is this, that man doth not give any praiſe or glory to any God, or Chriſt, or light within him, but he is made, as is due, to return all the honor, praiſe, or glory unto an infinite Majeſty, or ſpiritual Fountain of glories without him, from whence alone all divine light as chryſtal ſtreams floweth into the ſpirits of elect men and angels.

5 But to come to the matter in hand, *And I ſaw an Angel come down from heaven*: Brethren, what Angel was that which *John* ſaw come down from heaven? Truly it was no other but that Angelical perſonal God, our Lord Jeſus Chriſt himſelf, with whom *John* was more converſant than all the Apoſtles in divine ſecrets.

6 Again,

6 Again, *having the key of the bottomleſs pit, and a great chain in his hand*, that is, this Angelical Jeſus alone had all divine power of heaven and earth in his own ſpirit, over the bottomleſs pit, lying imaginations of devils incarnate, or curſed men.

7 Moreover, the everlaſting Goſpel, or Truth, which proceeded through his heavenly mouth for the conſolation of his Saints, and confounding of the Serpents, that was the great chain in his hand.

8 Furthermore it is written, *And he took the Dragon that old Serpent, which is the devil and Satan, and he bound him a thouſand years, and caſt him into a bottomleſs pit, and he ſhut him up, and ſealed the door upon him, that he ſhould deceive the people no more, till the thouſand years were fulfilled.* My ſpiritual friends, what was that *old Serpent Dragon Devil* which was bound a thouſand years by the ſpiritual power of Chriſt? It was an imaginary bottomleſs pit Devil within the body of man, that perſecuted the Truth of Chriſt in his own perſon, Apoſtles, and Saints.

9 Again you that are ſpiritual may know, that the Serpent Devil that was bound or ſhut up as in a priſon, or in a dungeon of darkneſs for a thouſand years, was the curſed ſpirit of murdering *Cain* raging againſt Chriſt and his ſeed, in the perſon of King *Herod* and his ſeed, or ſeven ſons in the Ten perſecutions.

10 In the 12 Chapter of the *Revelation* it is thus written, *And there appeared another wonder in heaven, for behold a great red Dragon, having ſeven heads and ten horns, and ſeven Crowns upon his head.* Alſo in the 13 Chapter it is thus written, *And I ſaw a beaſt riſe out of the ſea, having ſeven heads and ten horns, and upon his horns were ten Crowns.* This red Dragon and beaſt that roſe out of the ſea, was that *Herod* and his ſeven ſons in the Ten perſecutions, as aforeſaid.

11 Again, for your clearer underſtanding in the thing, give me leave to ſpeak of the three laſt verſes of this twelfth Chapter, the words are theſe, *And the Serpent caſt out of his mouth water after the woman, like a flood, that he might cauſe her to be carried away of the flood.* My ſpiritual friends, you may know that this Serpent was bloody *Herod*, and the woman was that Virgin *Mary*, that brought forth the Lord of life, and the flood was the men of war that was ſent forth to perſecute the Virgin, and murder her Son and our Savior: *but the earth holp the woman, and the earth opened her mouth, and ſwallowed up the flood which the Dragon had caſt out of his mouth.*

12 My ſpiritual friends, you may know that the innocent children

dren that were murdered by bloody *Herods* men of war, was that earth that opened her mouth and swallowed up that flood of persecution that was intended to be poured forth upon the blessed Babe, or God of eternal Glory.

13 Again, *then the Dragon was wroth with the woman, and went and made war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.*: My spiritual brethren, you may also know because *Herod* could not come at the holy Babe and his Mother in its infancy, therefore his cursed spirit in his seed or sons, did persecute the Lord of Glory, and his Apostles, and Believers, to the death afterwards; if you look with a spiritual eye in the second of *Matthew*, and the *Acts*, upon king *Herod* his seed, Councel of Priests, Scribes, and men of war, then you may see this to be the very minde of the holy Spirit in these mysterious Records.

14 Again, when the earthly powers through the glorious appearance of the everlasting Gospel are sealed up unto bloody mindedness, against the messengers of that divine Truth, to fulfil the secret decree of the most high God, then are their spirits shut close prisoners in their own bodies, as in a dungeon of spiritual darkness, through which, in stead of enjoying any sweet peace, that soul is full of raging madness, and not knowing which way to turn it self, it thinks to get out of its condition by acting all maner of cruelties to the utmost of its power.

15 My spiritual friends, you may know that this was that spiritual binding of that old Serpent Dragon Devil in king *Herod*, and his Herodian spirits, for a thousand years; the which thousand years were expired when the Ten persecutions ceased, which was the ten horns of that savage beast, aforesaid.

16 For you that are spiritual know, that no man can possibly finde out the truth of Holy Writ of the most perfectest account in the world, because the wisdom of God hath reserved the seasons of all divine secrets in his own heavenly breast, that men or Angels may know them, when his Glory seeth it most fit.

17 Wherefore, all time observation in reference to a right understanding of any thing that is spiritual, is utterly confounded in that Scripture saying, *For a thousand years is as one day with the Lord, and a day is as a thousand years.*

18 Moreover, when the glorious Truths of the divine Majesty

were

were poured forth upon the face of the Nations, as it was in the primitive times, through the ſpiritual Miniſtery of the everliving God, you may know whileſt that commiſſionated ſpiritual power remained in being, the Nations could not be deceived with the hypocritical Formalities of the perſecuting Powers and Prieſts of this periſhing world.

19 This was that ſhutting up of the Serpent Dragon Devil in the evil powers aforeſaid, from deceiving the Nations any more until the thouſand years of their ten bloody perſecutions of the Saints was fulfilled.

20 Again it is written, *And I ſaw ſeats, and they ſate upon them, and judgement was given unto them, and I ſaw the ſouls of them that were beheaded for the witneſs of Jeſus, and for the word of God, and which did not worſhip the beaſt, neither his image, neither had taken his mark upon their foreheads, and they lived and raigned with Chriſt a thouſand years*: My ſpiritual friends, what judgement-ſeats were thoſe which *John* ſaw, and who were them that ſate thereon in judgement?

21 Thoſe ſeats of judgement were the accuſing conſciences of the bloody perſecutors aforeſaid; and the preaching or publiſhing of the glorious truths of our Lord Jeſus Chriſt, through the Commiſſionated mouthes of the choſen Apoſtles, Miniſters, or Saints, was that judge of life and death reigning in the conſciences of the aforeſaid ſpiritual Tyrants: *Do ye not know that the Saints ſhall judge the world? Know ye not that we ſhall judge the Angels?*

22 My ſpiritual friends, what ever men ſhall imagine of theſe literal Records, as ſure as the Lord liveth, thoſe Angels ſpoken of by the Apoſtle *Paul*, were the Tyrannical Magiſtrates, and their bloody minded covetous Prieſts, which committed ſpiritual wickedneſs together in high places.

23 Again, you choſen ones may know, though the bodies of the Saints ſuffer impriſonment or death for the truth of Chriſt, yet their ſpirits are in pure peace, and at perfect liberty in life and death.

24 But of the contrary, though the perſons of the cruel perſecutors be at perfect liberty in their temporal heaven, yet their ſpirits are cloſe priſoners in their own bodies, and void of all heavenly peace whatſoever, through that envy in them againſt all divine purity:

25 And that blood ſpilt upon the earth by them for the teſtimony

of

of Christ, that was the shutting up of the door of all true hope from them, and sealing up their bloody spirits unto an eternal vengeance at the great day of our Lord Jesus Christ, with his mighty Angels.

26 Again, seeing *John* by a divine light saw the souls of them that were put to death for bearing witness to the word of God, or spiritual truth of Jesus, reigning with Christ over the raging spirits of their bloody persecutors, that thousand years time of the Ten persecutions aforesaid: My spiritual brethren, what was that worship of the beast, and receiving his mark in their fore-heads and hands, which they were preserved from in the thousand years reign, or time of their fiery tryals for the name of our Lord Jesus Christ? that is, they were delivered from that idolatrous worship, proceeding from the beastly imagination of their spiritual bloody Tyrants, as aforesaid, not daring in the least to handle any carnal weapons in defence of their cursed inventions, what sufferings soever they endured.

27 This I would gladly have you to understand, that the commissionated Witnesses of the Lord of Glory, are for the most part appointed unto the greatest tryals at the hands of Cananitish devils, or perishing gods of this vain glorious world, because of the reward of that transcendent glory which the Lord Jesus hath prepared for them with himself above ordinary Saints, with his holy Angels face to face.

28 Again it is written, *But the rest of the dead men shall not live again until the thousand years be finished: this is the first resurrection, blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power, but they shall be the Priests of God and of Christ, and shall reign with him a thousand years, and when the thousand years are expired, Satan shall be loosed out of his prison*: My spiritual brethren, who were those dead men that lived not again until the thousand years were finished? You know in holy Writ it is said, *ye that were dead in sins and trespasses, hath he quickened*:

29 So likewise you may also know, that those dead men there spoken of, were the remainder of the Saints and chosen Witnesses of the eternal Spirit that were to appear in these last days, to bear record unto that glorious Truth which the Prophets, Apostolical Ministers and Saints sealed too with their blood, as abundantly beforesaid.

30 Again, you know it is written, *that Satan shall be loosed out of his prison for a little season when the thousand years are expired, to de-*

ceive the people which are in the four quarters of the earth, even Gog and Magog, to gather them together to battel, whose number is as the ſand of the Sea, and they went up in the plain of the earth, and they compaſſed the tents of the Saints about, and the beloved City; but fire came down from God out of heaven, and devoured them.

31 Again, you may remember that from an unerring Spirit that ſent me to declare divine ſecrets, that I have already demonſtrated unto you what that Satan is, and that priſon of his thouſand years abode.

32 It remains now that I ſhould write ſomewhat concerning his being looſed out of his priſon, that you may the better underſtand the truth in relation to the dead men aforeſaid.

33 Moreover, you that have been well acquainted with ſpiritual conditions, cannot but know, that no men in the world are in ſuch a deep priſon of raging darkneſs, as thoſe men that tyrannize over the conſciences of innocent ſouls, which cannot bow down to their imaginary divine ordinances.

34 Furthermote you may alſo know, that when the Magiſtrate and his pretended Prophets were prevented from perſecuting mens perſons, in reference to their conſciences towards God, then, and not till then was Satan looſed out of his priſon.

35 This was that looſing of Satan for a little ſeaſon out of his unſpeakable priſon in the temporal powers, when the innocent profeſſors of Chriſt had freedom of conſcience in reference to their faith in the Lord of Glory, through which the Chriſtians were multiplied again in the earth.

36 Again, you may know that it was but a very little ſeaſon ſince Chriſt was glorified, that the Saints poſſeſſed any ſuch ſpiritual freedom in any kingdom under heaven;

37 Therefore the perſecuting ſpirits of Satanical Prelates in the Civil Powers have had but a very little ſeaſon of reſting from ſhedding the blood of Gods innocent people in the whole world.

38 Moreover, though the name of Chriſt was almoſt extinguiſhed from the face of the earth in the thouſand years ſpiritual reign of the Saints and raging of the ſerpents, as aforeſaid, yet you may know in that ſeaſon of liberty of Chriſtian conſcience, that the Saints were mightily increaſed again in the world.

39 Furthermore you may alſo know, that thoſe Saints are the dead men that lived not again until theſe laſt times of the inviſible

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teachings of the divine Majesty himself: wherefore you spiritual ones may also know, that that *Gog* and *Magog*, that are gone forth to battel in the plains of the earth, compassing the Tents of the Saints, and the holy City, are those Heathenish Magistrates, and their bloody Priests that proceeded from cursed *Cain*, through the loins of King *Herod*, and his Priests and Scribes, as beforesaid; so that the dead men that lived not again until the thousand years were fulfilled, are those Saints and holy City of God, which at this time, and to the end of all time, do suffer cruel persecution for the testimony of a good conscience in all the Nations of the world.

40 My beloved Brethren, this is that spiritual raign of the first resurrection with Christ on this earth, appointed in some measure for all men to drink, which are delivered from that second death, which is treasured up for all bloody minded Tyrants whatsoever.

41 Thus you that are sober, may clearly see, that it was not a visible personal raign of Christ a thousand years with his Saints on this earth that *John* aimed at, as many men have long imagined, but it was a spiritual raign, or suffering with him for his truths sake upon earth, that when he appeareth in his glory with all his holy Angels, then to raign with him in his Throne to all eternity in the third heavens.

42 Now brethren, I shall go on to prove his personal coming in glory, according to the intent of his most holy Spirit from his own words.

CHAP. XLIII.

1 *Of the personal glory of Christs coming to judgement.* 2 *No man hath so much faith as a grain of mustard-seed but Christ onely.* 3 *Of spirits finite and infinite.*

MY beloved brethren, in the unerring spirit you may know, there is a twofold appearing of Christs glory in his chosen ones, as the glory of the Sun excels the glory of the Moon, so these two glories transcend each other.

2 Moreover, you know the Moon appears in the brightness of her glory at one time, and at another time she appears altogether like unto darkness or shame:

3 So likewise it is with Christs appearing in glory to mens souls in this life, sometimes by vertue of the in-comes of his eternal spi-

rit, the ſoul of man for a moment is tranſmuted into the glorious likeneſs of the divine Majeſty himſelf;

4 But at another time you know, when none of theſe ſpiritual lightnings appear through ſome fleſhly guilt, the poor ſoul ſeems to be full of fearful darkneſs, horror, and ſhame, as if it had never ſeen any light or life at all.

5 So that you ſee all the glory of Chriſts appearing unto the ſpirits of men in this life, is but a changeable Moon-like glory at the beſt;

6 Therefore it can be but a ſpiritual type of this perſonal appearing of Chriſt in his judgement-ſeat, glory with all his mighty Angels.

7 Again, you know the Sun is no way ſubject to change in the leaſt, but Gyant-like runs his courſe in four and twenty hours through the whole heavens, and in one place or other appears in his glory unto the end of all time:

8 So likewiſe you may know it is with this perſonal appearing of Chriſt in his glory with his holy Angels, for in that day of his appearing the perſons of his redeemed ones ſhall be nothing elſe but Sun-ſhine, like divine glories in themſelves, and ſo run their heavenly courſe even to all eternity.

9 Who ever thou art that is ignorant of this perſonal glory of Chriſts coming in the clouds, or air, with his eleſt Angels, to make an eternal ſeparation between the perſons of the bleſſed Iſraelites, and curſed Cananites, though thou art full of ſeeming glorious expreſſions concerning a God or Chriſt, living in mens conſciences, yet thou canſt never be firmly eſtabliſhed, until thou knoweſt that perſonal God, or Chriſt, ſitting in the throne of his infinite glory in the high heavens without thee, from whence alone all inward light or life proceeds.

10 I confeſs if a man become an innocent merciful ſpirit, he may be able to ſpeak ſuch a language from a ſuppoſed God or Chriſt in mens conſciences onely, that may confound the ſeeming holineſs of all Church fellowſhips in the world;

11 But what advantage is this to himſelf, or his heirs, except when he is confounded, in the room thereof he doth not onely declare the effects of Chriſts truth in the minds of men, but is able to demonſtrate in ſome meaſure the perſonal appearing of Chriſt in his glory in the world to come?

12 If the viſible appearing of a glorified God or Chriſt in the perſon

perſon of a man be ſuch a choak-pear unto thee, or ſeem low or carnal, becauſe the national Prieſts confeſs ſuch a like thing;

13 I would fain know of thee by ſober ſpeaking or writing, where thy God or Chriſt is become, when thy ſoul, and all thy light, or life, for a moment is become ſilent death, or darkneſs, with thy body of duſt?

14 Moreover, if thou underſtandeſt not a perſonal God or Chriſt too tranſcendent glorious for Heavens, Earth, Angels, or Men, to be capable of the indwelling of his eternal ſpirit, what is thy inward God or Chriſt thou diſcourſeſt ſo much about, but pleaſant words or periſhing nature onely?

15 Furthermore, if thou knoweſt this wonderful ſecret concerning what a ſpirit is, then wouldſt thou certainly know how impoſſible a thing it is, for any ſpirit whatſoever, to poſſeſs a living being without a diſtinct body of his own.

16 Again, of what bigneſs doſt thou think a ſpirit is, whether it be finite or infinite? give me leave to write a little of this ſtrange thing from thoſe ſayings of Chriſt to his diſciples in the 17. Chapter by St. *Matthew*, the words are theſe, *For verily I ſay unto you, for if ye have faith as much as is a grain of Muſtard ſeed, ye ſhall ſay unto this mountain, remove hence to yonder place, and it ſhall remove: and nothing ſhall be unpoſſible unto you.* Behold, is not a grain of Muſtard ſeed a very little? and yet you ſee Chriſt ſaith nothing ſhould be unpoſſible unto that man that hath ſuch a quantity of ſpiritual faith in him.

17 Again, it is written, *with God nothing ſhall be unpoſſible*: who then is capable to poſſeſs ſo much faith in him as will contain the quantity of a Muſtard ſeed, but Chriſt Jeſus the God of Glory himſelf, unto whom all things are poſſible, that he is moved unto by that ſeed of faith, which is the eternal ſpirit of his glorified perſon?

18 Moreover, if a ſpirit be in its quantity but as a grain of Muſtard ſeed, or a ſpark of fire, how then is it poſſible for the Spirit of God, Men, or Angels, to poſſeſs any ſenſible light, life, joy or glory, but in their own bodies onely?

19 Furthermore, if this deſcription of a ſpirit ſeem ſtrange, be it known unto thee, the Lord hath made me to declare it, for the confounding of that curſed error of Gods eſſentially being in all things.

20 Again, if the eternal ſpirit ſhould conſiſt of ſo great a bulk, how

how then can there be any God at all, but nature onely?

21 Or how can it possibly be an infinite ſpirit, when it is not diſtinct to it ſelf, but is compelled to have its being in finite things onely? this unknown bodileſs God is much like unto the Star-gazers monſtrous Sun and Moon aforeſaid.

22 Is not this infiniteneſs indeed for all the ſpirits of elect men and Angels, to be filled with variety of divine glories, with one word ſpeaking from ſo ſmall a fiery glory as this is?

23 Who ever thou art that ſhall be left to deſpiſe this little ſpark of immortal Crowns, which eſſentially raigneth in the man Chriſt Jeſus alone, it is becauſe there is no true light of life in thee.

CHAP. XLIV.

1 *Of the great white Throne which John ſaw, Revelation* 20. 2 *A mark of a Reprobate to deſire miracles, to make him believe the truth of a commiſſion.*

IN the 20. of the *Revelation* it is thus written, *And I ſaw a great white throne, and one that ſate on it, from whoſe face fled away both earth and heaven, and their place was no more found*; My ſpiritual Brethren, though mens earthly mindedneſs, and heavenly conceitedneſs, will flye away, and be no more found, when the true light of life eternal is throned in their ſpirits, yet from the unerring ſpirit I poſitively affirm, that this place of Holy Writ, had reference onely unto Chriſts perſonal appearing in his glory, with his mighty Angels, to make an eternal ſeparation between the juſt and unjuſt.

2 My Chriſtian friends, why did *John* call it a great white Throne, which he ſpiritually ſaw? It was becauſe of the glorious brightneſs of the Judges face, or perſon, and his Angelical attendance, and alſo becauſe it was the dreadful general appearance of mankinde, to receive their eternal dooms.

3 You know when Chriſt was transfigured upon the Mount, through which his face ſhone, and his garments glittered, the Texts ſaith, that *Moſes and Elias appeared to him in glory*:

4 So likewiſe you may know, that *John* called it a great white Throne, as beforeſaid, becauſe of the tranſcendent brightneſs of Chriſts perſon.

5 What heaven and earth was that which fled away from his glorious face? what ever men imagine to the contrary, you that are ſpiritual

ritual may know, that it was the diſſolution of that heaven and earth that had a beginning, as if it had never had any being, I mean this viſible firmamental heaven and earth, and all light or life in them.

6 Therefore where *John* ſaith, *their place was no more found*, that was ſpoken in reference unto their former natural brightneſs, vertue, beauty, power, or glory, being tranſlated into a Chaos of everlaſting confuſion.

7 Again, beſides the glorious brightneſs of Chriſts perſon, and his Angelical Hoſt, give me leave to write a little more of that great white Throne which *John* ſaw.

8 You that are truly ſpiritual, cannot be ſo groſly ignorant, as to think, that Chriſt hath no other Throne to inhabit in but his peoples ſpirits, and this natural world onely: why? becauſe that error ariſeth out of the Atheiſtical hearts of fleſhly men, that hath no faith in the truth of Holy Writ.

9 Moreover, if mens ſpirits be but rationally ſober, though at preſent they be never ſo atheiſtical, they may be convinc'd that there is another world beſides this, which is of a higher nature compaſſing this Globe round about, and yet it is not global as this is, onely there is no elementary Firmament, Sun, Moon, nor Stars in it, but it is an open place, City, Throne, or Kingdom, of infinite vaſtneſs in length, breadth, or height, anſwerable to the perſon of an infinite Majeſty.

10 Alſo it is a Throne of exceeding whiteneſs, or Sun-like brightneſs, ſuitable unto the tranſcendent brightneſs of the Kings perſon that ſits thereon, and his glorious companions.

11 Though the joy and glory of an earthly Prince conſiſts chiefly in the greatneſs of his perſon, power, vaſt territories, and honorable ſubjects for his ſafety, yet for all this, you know, that his palaces are deckt with embroidered Ornaments of gold, ſilver, precious ſtones, and ſuch like, for the further ſetting forth the mortal glory of his Princely Majeſty:

12 So likewiſe it is with the divine Majeſty, for though the variety of his infinite Godhead joy and glory, principally is within his own perſon, and Princely power over ſo innumerable a company of kingly companions;

13 Yet you may alſo know, that he hath a great Throne, or Palace, for the further ſetting forth of his viſible glory, decked with

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Ornaments of ſpiritual brightneſs, or immortal glittering whiteneſs, as beforeſaid.

14 Do not all men that acknowledge a Creator, whether they underſtand him to be a ſpirit, or a perſon, confeſs him to be boundleſs, immortal, unchangeable, and eternal?

15 You know this global world is not boundleſs, in length, height, breadth, or compaſs, but is is ſurrounded with a firmamental heaven, as with a brazen wall, to keep it within its own ſtation.

16 Moreover, if the eternal Majeſty be infinite, or boundleſs, as he is, I would fain know of any man, how it is poſſible for a glorified infinite ſpirit, or perſon, to be contained in a finite bounded world?

17 Though the Doves of divine glory are compelled for a ſeaſon, to live among the Tyrannical Serpents of this periſhing world, yet I would have you to underſtand, that if an infinite, or boundleſs God, with his mighty Angels, ſhould have no other Throne to ſolace themſelves in but this, then in ſtead of ſpiritual liberty, they would all be in natural bondage;

18 If you ask me the reaſon of it, you may know, that the glorified perſon of God, or Chriſt, is of a motion ſwifter then thought, and the perſons of *Moſes*, *Elias*, and the mighty Angels, are of motion as ſwift as thought;

19 Therefore no incloſed place can contain them, but they muſt of neceſſity inhabit a Throne, or Kingdom of infinite vaſtneſs, for aſcending, or deſcending at the divine pleaſure, according to their motional ſwiftneſs.

20 Again, you ſpiritual ones may undoubtedly know that there is ſuch a throne as I ſpeak of, why? becauſe this world cannot poſſibly contain our thoughts, but they nimbly pierce through the heavens, and in a weak meaſure they comprehend an infinite, or boundleſs God, and a Throne, or Kingdom of an infinite circumference.

21 If our bodies were anſwerable to our thoughts, this world could not poſſibly contain them, but they would aſcend through the natural heavens, to ſee whether there were ſuch a vaſt kingdom of eternal glory, as they had apprehended.

22 I know all fleſhly Atheiſtical minded men are apt to ſay unto me, If they could ſee this infinite perſonal God, and glorious white Throne, I talk ſo much of, then they could believe it.

23 O how fain would finite carnal eyes behold infinite ſpiritual glories!

24 Moreover, they may ſay unto me, didſt thou ever ſee this infinite Majeſty, and Throne of Glory, thy ſelf? if thou didſt, where are thy miracles to confirm it? or why doſt thou not make us believe it by thy ſpirituality? or why doth not this infinite Majeſty bear witneſs that he preſent thee, as he did to his former Prophets and Apoſtles? or when will he do it, that we may ſee and believe, and own thee for the truths ſake?

25 Whoever thou art that thus calleſt in queſtion the glorious truths of eternity, under pretence of my weakneſs, in reference unto miracles, that thou mighteſt believe;

26 Little doſt thou think in ſtead of contending with me thy ſinful brother, according to the fleſh, that it is that old Serpent Devil in thee, that arraigns the glorious God that made thee at the blinde bar of thy carnal reaſon, and by it condemns him, and his heavenly truths, becauſe thy unbelieving deſires are not ſatisfied.

27 Again, did not the Lord of Glory himſelf call thoſe Jews that required a ſign, *an adulterous and wicked generation?*

28 Moreover, when the Lord of life by the mighty power of his word onely, wrought wonderful miracles in their ſights, inſtead of believing on him ever the ſooner for that, the ſign-mongring Jews curſedly ſay, that he caſt out Devils through *Beelzebub* the Prince of Devils.

29 Furthermore, if thou ſhouldſt upbraid me for want of the gift of tongues, or languages, yet I render praiſe unto the God of Glory by his poor light in my poor ſoul, thou canſt not upbraid me for want of a ſpirit of Propheſie, though thou at preſent ſhalt ſlight it;

30 And what if I could ſpeak all languages, would it advantage any ſign-monger in the world, but to his further condemnation only?

31 What ſaith the Scripture concerning this thing, *Wherefore ſtrange tongues are for a ſign, not to them that believe, but to them believe not, but propheſying ſerveth not for them that believe not, but for them which believe*, 22 verſe of the 14. Chapter of the 1. Epiſtle of *Paul* to the *Corinthians*.

32 Moreover, did not the Lord of Glory himſelf ſay, that *John* the Baptiſt *was the greateſt Prophet under the Law that was born of women*, and yet thou never reads of any miracles, or tongues, poſſeſſed by him.

33 The Christian Dove waites for a spiritual sign within him, that he may beleive the glorious truths of the everliving God without him, but the carnal Serpent requires a natural sign without him, to make him believe the spiritual truths of an invisible God in the high heavens.

34 Again, if there should be no other appearing of a God, or Christ, but in mens consciences, as thousands vainly imagine in this drunken age, what did Christ mean by these and such like sayings in the 15. of St. *Matthew*, *And when the Son of man cometh in his glory, and all the holy Angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd separateth the sheep from the goats, and he shall set the sheep on his right hand, and the goats on the left, then shall the King say to them on his right hand, come ye blessed of my father, take the inheritance of the kingdom prepared for you from the foundation of the world; for I was an hungry and ye gave me meat, I thirsted and ye gave me drink, and such like: then shall he say to them on his left hand, depart from me ye cursed into everlasting fire, which is prepared for the devil and his angels, for I was an hungry and ye gave me no meat, I thirsted and ye gave me no drink, and these shall go into everlasting pain, and the righteous into life eternal.*

35 Again, thou that vainly boasts of a spiritual God, or Christ appearing in glory within thee onely, darest thou say that these Scriptures are fulfilled?

36 Moreover, canst thou say that thou hast this King on his Throne of Glory, with his holy Angels, and all the Nations of the world within thee?

37 Furthermore, is the Devil and his Angels, and eternal blessedness, and cursedness, within thee also?

38 My beloved friends in the Lord of life, if there were not a generation of cursed men, that glory of a God, or Christ within them, that are not onely full of these and such like discourses, but are also given up unto all filthiness; I could not have mentioned this thing, wherefore there are many of these Serpents that creep into houses, telling poor deceived men, and silly women, laden with many lusts, that the resurrection of the dead is past already, since Christ in his glory is risen in them?

39 Moreover, if their captivated friends should seem to scruple

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at any kinde of fleshly community held forth by them, then these wandring Stars will say unto them, *What poor low things are these that you are troubled withal, what, are you in Egypt still, is there any more then one pure being? and is not this pure being within you all, and is it not he that speaks and acts all in you? seeing there is but one power, what do ye scruple at, are ye as little children or fools yet, do ye not see that there is no union, or true communion in the world among those people that hold two powers?*

40 Furthermore, lest their deceived friends, by whom they possess *Balaams* wages, should fail them, then these cursed captives will tell them, *That their bodies are fleshly forms that turns to dust from whence they came, and shall appear no more; therefore not to be minded in the least in reference to sin, so that ye fall not under the civil law, or oppress nature, but your souls are immortal, and cannot die, but ascends into its glory from whence it came: Wherefore since ye have attained to such liberty, that all men are in foolish bondage which know it not, let us eat and drink and be merry, whilest we enjoy these vanishing forms, yet let us sollace our selves with all delights, even as our divine rights.*

41 O thou King of all kings, for the glory of thy great names sake, discover these Serpents with their carnal wiles, that all thy simple hearted people may be delivered out of their Satannical snares, and brought into that pure light and liberty of thy own likeness, by one heavenly glance from thy eternal spirit.

CHAP. XLV.

1 *The Creators withholding of his divine assistance, was the cause of the Fall of our first Parents.* 2 *The ground of all spiritual or natural Curses.* 3 *Noahs Ark assimulated to Heaven.* 4 *Of the Resurrection.*

YOu that are full of the light of life may know, that whilest *Adam* and *Eve* continued in the purity of their Creation, this whole earth and all things made therein, were as pure in their kinde and measure, as that vast kingdom of glory, and all that therein is.

2 Moreover, as soon as ever their pure natures were defiled with the Serpentine nature of fiery lust, you know the whole earth and all things therein, had a curse upon them in one kinde or another.

3 Furthermore, you may know that this curse did in some mea-

ſure extend unto the very ſouls and bodies of all creatures, with the whole world throughout.

4 Some men may ſay unto me, *Seeing the divine nature is all purity it ſelf, what was that curſe upon the whole Creation? or whence came it, ſeeing they were uncapable of ſin or evil in the leaſt?* From the unerring Spirit to this I anſwer, It was not an infuſion of any curſe or evil into the natures of any thing by the Creator, but it was a withholding the motions of its firſt created bleſſedneſs, through which naturally it became barren or curſed in it ſelf, this was the fruit of unlawful luſt.

5 Moreover, that you may clearly underſtand wherein the bleſſing or curſing of the Lord conſiſts, you may know that when he wholly denies the heavenly motion of his holy Spirit unto a man, immediately that ſoul becomes nothing but curſed envy againſt all ſpiritual or natural purity whatſoever:

6 So likewiſe when he denies the natural motions of his bleſſed Spirit unto any thing that he hath made, it becomes ſubject to all kinde of putrifaction whatſoever: this was that curſing of the Jews natural bleſſings, and hardening of *Pharaohs* heart, by the Lord ſpoken of in Holy Writ.

7 Thus you that are ſober may clearly ſee the ground of all ſpiritual or natural curſings in the whole Creation; for though it was pronounced through the ſpiritual mouth of the Creator himſelf, yet it could not poſſibly proceed from that word of the Lords ſpeaking, becauſe of the glorious purity of his divine nature, but that curſe roſe out of the natures of the creatures themſelves, for want of the motions of the ſpirit of God in them, as beforeſaid.

8 Again you that are ſpiritual know, that immediately after the Lord ſaid, *an end of all fleſh was come before him*, when *Noah* and his family, and the Creation, were entred into the Ark, the whole world of luſtful men and women, and the glory thereof, were deſtroyed by water: now you know all that was in the Ark was ſecured from the raging waters through their aſcending above the waters.

9 Moreover you may know that the Ark, and thoſe creatures therein, were not onely preſerved for the increaſe of a new world, but they were alſo a figure of a world to come.

10 Furthermore, the Ark it ſelf had relation unto that Kingdom of Glory in the high Heavens, which is too ſublime to be overtopped by any natural water, or fire whatſoever.

11 The perſon of *Noah*, who was made a Preacher of truth and righteouſneſs to the unbelieving world, did repreſent the perſon of that ſpiritual preacher of all truth and righteouſneſs in the heavenly Ark beforeſaid.

12 Furthermore, the other perſons and creatures in the Ark had reference unto the ſalvation of the eleſt of God, and the whole creation that are in being at the perſonal appearing of Chriſt in his Glory, with his mighty Angels.

13 The drowning of the whole world of ungodly men, and the reſt of the creation, had relation unto the eternal condemnation of all Reprobate men in this world;

14 The burning up of their natural delights wherewith they ſport themſelves in exceſs of riot and drunkenneſs, little thinking of that eternal vengeance coming upon them.

15 Again, righteous *Noah* repreſented the divine judge of ungodly men in this, becauſe he entred into the Ark, and by vertue of a great light in him, he was made to ſit as a judge in the conſciences of wicked men, when the waters roſe upon them, in the remembrance of their laughing him to ſcorn about his Ark, and knowing his ſecurity in the Ark, and their preſent deſtruction by water, having no Ark of refuge to deliver them.

16 Moreover, as they ſported themſelves in fleſhly filthineſs, and vain glorious mirth about him, his Ark, pure language, and life:

17 So likewiſe as a mighty Prince in his Chariot tramples rebellious ſubjects with delight under his horſes heels, he rode in his Ark as in a Chariot, triumphing in the Lord for his own deliverance, and their deſtruction under the feet of his Ark, as a juſt recompence of their unrighteous deeds, and deſpiſing the Lord and his truth, which he had declared to them for a long ſeaſon.

18 As ſure as the Lord liveth, thus it will be very ſuddenly with this luſtful bloody world, that ſports themſelves about the reſurrection of the dead and judgement day, ſaying, *it is paſt already*, or, *there will never be any ſuch thing*; for that righteous *Noah*, the King of Glory will open the Firmament of Heaven, and ſtand in the air with his mighty Angels, ſurrounding his perſon, and by the power of his word ſpeaking, as he raiſed *Lazarus* out of the grave;

19 So likewiſe I affirm againſt men or Angels, the very ſame perſon, and no other, which did that deed, is that God that will by his word ſpeaking command all his righteous *Noahs*, both dead and alive, bodily

bodily to aſcend into that holy Ark of eternal glory in the high Heavens, and when they are ſafely arrived with the whole creation, which according to their kinde groaned long for deliverance; then as beforeſaid that mighty God the man Jeſus in glory, with a flood of fire will burn all the beauty, or glory of this world to aſhes, leaving all curſed Canaanites, bodies and ſpirits, burning together like fire and brimſtone upon this earth in utter darkneſs, anſwerable unto their former burning luſts in their natural conditions.

20 Moreover, thoſe men and women that glory of a God or Chriſt within them, and what ever filthineſs they act, charge the moſt Holy Spirit with it, I ſay from the Lord Jeſus Chriſt, though they ſcape the vengeance of men by their Satannical ſubtilties, yet in the remembrance of their deſpiſings of a glory or miſery to come, in that day the divine vengeance ſhall burn more fiery hot in their ſouls and bodies then all other men whatſoever.

21 Then thoſe that are aſcended into the Ark of eternal glory with the Son of Man, and his holy Angels, ſhall ſing that new ſong of all honor, power, praiſe and glory, unto the Lamb that ſits in the midſt of the Throne for ever and ever, not onely becauſe they are delivered from the eternal vengeance;

22 But alſo, becauſe the moſt Wiſe and Holy God, hath rewarded thoſe filthy deſpiſers of his glorious truths, according to what they did, and would have done unto Chriſt, and his redeemed ones.

23 O bleſſed are thoſe men and women that are not offended with theſe plain truths!

CHAP. XLVI.

1 *The laſt commiſſionated Prophet come into the World.* 2 *No calling of the natural Jews to the profeſſion of the true Jeſus.* 3 *Two ſorts of Jews.* 4 *Some remarkable ſigns of the approaching of the day of Judgement.*

IF there be ſuch a dreadful day of Chriſts perſonal appearing in his glory with his mighty Angels, ſome men may ſay unto me, may it not be a long ſeaſon, are there not many prophecies yet to be fulfilled, before his coming, as the calling of the Jews, and the ſign of the Son of Man in Heaven, and ſuch like?

2 From an unerring ſpirit, to this I anſwer, As *John* the Baptiſt was the laſt Prophet under the Law, and the forerunner of the ſudden appearing of Chriſt Jeſus the Lord in a body of fleſh;

3 So

3 So likewiſe I poſitively affirm againſt all gain-ſayers under heaven, that I *John Reeve*, am the laſt commiſſionated Prophet that ever ſhall declare divine ſecrets, according to the foundation of truth, until the Lord Jeſus Chriſt appear on his Throne of glory, viſibly to be ſeen by all his elect face to face.

4 But of the contrary, in that day of our God and King of glorious Crowns appearing, none of thoſe curſed men and women, which blaſphemouſly ſaid, that God hath no perſon at all, ſhall ever be able to behold his face, and live; but according to Holy Writ, they ſhall cry to the Mountains, Hills, or Rocks, to hide them from the wrath of his bright burning body, or face, that ſits upon the Throne.

5 Concerning a general viſible calling of the Jews in all Nations, to the acknowledgement of Chriſt being come in the fleſh, I ſay from the eternal ſpirit that ſent me, that there will never be any ſuch thing in the world; indeed the Miniſterial Artiſts have of a long ſeaſon imagined an outward call of the Jews, to their vain glorious ſeeming holineſs, but the moſt Wiſe and Holy God intends no ſuch thing.

6 Wherefore to confound their carnal wiſdom, his glorious purpoſe is to call home to himſelf thoſe Jews and Gentiles, elected to everlaſting life by the inviſible teaching of his moſt Holy Spirit.

7 You that are ſober may come to underſtand that there is two ſort of Jews, there is a Moſaical Jew, and an Apoſtolical Jew.

8 Moreover you may know, that thoſe men called *Independents*, *Annabaptiſts*, *Presbyterians*, are the literal Apoſtolical Jews.

9 And thoſe men that obſerve Saturday for their Sabbath, are thoſe Moſaical legal Jews, which utterly deny that Chriſt is yet come in the fleſh, but ignorantly expect his appearing in a fleſhly glorious manner, to raign over them in the Throne of *David* his Father.

10 Moreover theſe Sabbattical Saturday Jews, *John Tanet* like, do imagine when their fleſhly Chriſt appears to raign over them, that he will gather them out of all nations wherein they are ſcattered, and conduct them into the inheritance of their fathers, that promiſed Land of *Canaan*; and there they make account with their imaginary King to live in a temporal glorious condition for a long ſeaſon; and as they have been ſervants and ſlaves to all Nations wherein they were ſcattered, ſo likewiſe as a reward of their ſervitude, they fully expect that all Nations ſhall bow down to them, and bring in their riches

riches and glory unto them, as their vaſſals for ever.

11 You that are ſpiritual, may know, that theſe unbelieving Moſaical Jews, which expect a carnal Chriſt to raign over them, were thoſe Jews which at the death of Chriſt ſaid, *his blood be upon us and our children*; and truly you know his blood was upon them, and their children to ſome purpoſe, in the deſtruction of *Hieruſalem*, and unto this day, yea, and ſo it will be to the end of the world.

12 For the Lord Jeſus will never ſpiritually gather the ſeed of thoſe Jews, which rated a bloody *Barabas* above the Lord of life himſelf.

13 Moreover thoſe Jews which were afraid of having any hand in the death of Chriſt, were the fathers of thoſe ſpiritual Jews in all Nations, that are mixed in marriages with the Gentiles, whoſe merciful innocent ſpirits are delivered from all tyranny over mens conſciences.

14 Furthermore, thoſe *Independent*, *Annabaptiſt*, *Presbyterian* men, which hold it lawful, juſt and good, to perſecute men in their perſons and eſtates upon a ſpiritual account, I ſay from the eternal ſpirit, that they are for the moſt part the off-ſpring of thoſe bloody-minded Jews that crucified the Lord of Glory upon the account of blaſphemy, as beforeſaid.

15 O bleſſed are all unperſecuting merciful minded men and women onely!

16 All innocent, merciful *Independent*, *Annabaptiſt*, *Presbyterian* men, or women, that are preſerved from a perſecuting minde of divine things which ſeem difficult, from the eternal ſpirit I declare, thoſe are part of Gods ſpiritual wheat, which are mixed with the chaffy Jews and Gentiles, which are the off-ſpring of curſed *Cain*, whom the Lord ſhall burn with unquenchable fire, when he cometh in his Glory with his Angels, to receive his ſpiritual wheat into his heavenly barn, as aforeſaid.

17 Thus you that are ſpiritually enlightned from on high, may clearly ſee, that the calling of the elect Jews in all nations unto the knowledge of the divine Majeſty, and his heavenly truths, was not meant an outward calling of them from a Moſaical legallity, unto an Apoſtolical literallity, as many men have vainly imagined, but it was an inward calling of them by the motions of the eternal ſpirit, to the right underſtanding of the one perſonal Majeſty on the Throne of Glory, and his heavenly truths.

18 Again

18 Again, concerning the ſign of the Son of Man in heaven, in the 24. of *Matthew* and the 30. it is thus written, *And then ſhall appear the ſign of the Son of Man in heaven, and then ſhall all the kindred of the earth mourn, and they ſhall ſee the Son of Man come in the Clouds of heaven with power and great glory*; this ſign of the Son of Man was that ſubſtance, or very Son of Man himſelf, and the glory of his perſonal appearing in the Clouds of Heaven with his glittering Angels, cauſed ſuch a fiery brightneſs, not onely in the viſible Heavens above, but the whole earth beneath alſo appeareth like a flame of fire, or burning lightning, inſomuch that all the kindreds of the earth, which never expected that dreadful day, becauſe their perſons were not tranſmuted into the divine likeneſs of the Son of Man.

19 Therefore their unbelieving earthly ſpirits did quake and tremble, lament and howl like dogs, for very fear of the foreſaid ſign of the Son of Man ſhould rend them to pieces, and burn them and their inward God, or Chriſt, to powder; I mean all thoſe which gloried of a God or Chriſt within them onely, and curſedly deſpiſed this perſonal God on his glorious Throne without them.

20 Thus you in whoſe perſons the King of Glory raigneth by the heavenly incomes of his eternal brightneſs, may in ſome meaſure ſee what is meant by the ſign of the Son of Man in Heaven, when he appeareth in his glory with his holy Angels.

21 As the immortalized ſpirits and bodies are filled with aſtoniſhing raviſhments with the very ſight of the Son of Man in his glorious Throne aforeſaid;

22 So likewiſe the carnal ſpirits and bodies of all Hypocrites, which gloried in a Chriſt, ordinances, and ſalvation without them, and deſpiſed the inviſible breathings of his Holy Spirit in his innocent people, as deluſion, blaſphemy, and ſuch like, ſhall be full of unſpeakable burning, pain and ſhame, through their inability of bearing the fiery brightneſs of the Son of Man, that moſt high and mighty God, with his elect men and Angels, as abundantly foreſaid.

23 Moreover, you know it is ſaid, *As it was in the days of Noah, and in the days of Lot, ſo it ſhall be in the day when the Son of Man is revealed.*

24 Furthermore, you know the Scripture ſaith, *They were eating and drinking, and marrying of wives, and planting, and building, unto the day that Noah entred into the Ark; but in the day that Lot went*

out of Sodom it rained fire and brimstone, and destroyed them all.

25 Again, you know the whole old world, and Sodomites, a little before their final dissolution, were not onely possessed with all variety of natural comforts, but they were also given up to all maner of unnatural filthiness, and so continued to the day of their total destruction.

26 Moreover, you know it is recorded of the men of *Sodom, that they were haters of God, and turned the truth of God unto a lie, and worshipped and served the creature, forsaking the Creator, which is blessed for evermore*, Amen.

27 Furthermore, *While the meat of the unsatiable Jews were in their mouths, you know there was a plague brake out among them.* These final dissolutions you know were not onely invisible, but visible also.

28 Moreover, if the personal appearing of Christ in his Glory shall be like unto that of *Noah* and *Lot*, and the final dissolution of the old world, and that of *Sodom* and *Gomorrah* when it was in the midst of the height of all their fleshly filthiness, and exceeding fulness of bread, which included all good things, and in their more then ordinary planting, building, putting the evil day far from them; is it not thus in these our days also, was there ever more glorying in all maner of Sodomitical, unnatural filthiness, then now there is?

29 Did men ever deifie carnal creatures as now they do?

30 Moreover, was there ever such a babling about a God, or Christ, in mens consciences onely as now there is? notwithstanding many of those cursed Serpents villifie the very name of a personal God in a Throne of Glory above the Stars, more then the greatest cheeving, whoring, murderer, in the land?

31 Furthermore, was there ever such talk of pure love without envy upon a spiritual account, as in these our days, and in stead of mercy towards one another, since the world began, under pretence of conscience, and an art of lamb-like words, do not men like roaring Lyons lie lurking in every quarter, seeking whom they may devour?

32 Again, notwithstanding such varieties of breaking forth in declaring the sudden appearing of the Lord of Hosts, to recompence vengeance upon all sorts of bloody-minded covetous men wharsoever, can any man living ever remember such purchasing, such building, such planting, and plenty of all natural comforts, as now there is?

33 More-

33 Moreover, was there in any mans memory ſuch changes in Government, and marvelous tranſactions in them, as in theſe our days?

34 Furthermore, was there ever ſuch variety of witchcraft, voices, viſions, ſigns, and wonders acted as in theſe our days, from a pretended ſpiritual God, Chriſt, or power within men onely?

35 Beſides all this, hath not the God of Glory by poor and contemptable means diſcovered the Serpentine ſubtilties of the honorable artificial Prieſts and Aſtrologian Sorcerers in this age and land, more then ever he did ſince the Apoſtles times, and hath there not been many ſigns in the heavens, and in the earth, and in the creatures, in a marvelous maner, ſince our civil diſſentions, with many bloody maſſacres at home and abroad, and doth theſe things preſage nothing, or did they come to paſs by chance, or fortune onely?

36 O ye Hypocritical minded ſign-mongers, and curſed deſpiſers of the Son of God, who is the Lord your maker, remember what effect thoſe wonderful ſigns in *Egypt* took upon *Pharaoh*, his Counſellors, and people! and what effect *Eliah* the Prophets ſigns took upon *Ahab*, *Jezebel*, and her four hundred Idolatrous Prieſts, beſides your forefathers that murdered the Lord of Glory, his Prophets, Apoſtles, and innocent people, for the truths ſake onely, though they had the gift of tongues and miracles, by calling all their miracles, languages, or ſpiritual truths deluſions, to deceive the people againſt the very light of their own conſciences, through a ſecret fear of loſing their gain and glory among men that periſh.

CHAP. XLVII.

1 Further ſigns of the approaching day of Chriſts coming to judgement. 2 The Prophet writes by inſpiration. 3 And giveth the interpretation of ſeveral Scriptures tending thereunto.

AS the old world and *Sodom* were blinded by abundance of proſperity, and plenty of all things to the very day of their final overthrow; ſo likewiſe what ever men ſhall declare to the contrary, it ſhall be with this bloody-minded world, until the Son of Man come in his glory. If you ask me the reaſon, the main ground of it is this, becauſe the God of Glory, that cannot poſſibly lie, hath ſaid, that the day of his appearing ſhall be like unto that of *Noah* and *Lot*.

2 Moreover, another reaſon of it is this, not onely to prevent

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2 Moreover, another reaſon of it is this, not onely to prevent

mans wiſdom to be prepared for the day of his glorious and dreadful appearing, but alſo to catch thoſe men with their own craft that counted them children or fools that expected any ſuch thing.

3 Furthermore, another reaſon is this, for the deeper condemnation of all thoſe men that heard the declarations of this perſonal appearing in his glory, but laught it to ſcorn, or put the evil day far from them, becauſe of the preſent fleſhly gain and glory they lived in.

4 Again, you know it is written, *That in the day Lot departed out of Sodom it rained fire and brimſtone, and deſtroyed them all*; behold, what a dreadful and ſudden deſolation fire maketh in a mortal world, even within a dayes compaſs!

5 So likewiſe it ſhall be when the Son of man appears in his glory; for within the compaſs of a day, or twelve hours, after mans account, the heavens without the body of man ſhall be melted with fervent heat, and in ſtead of the former and latter ſhowers of water to nouriſh the earth, and rejoyce mans heart, as a flood of fire and brimſtone, it ſhall pour it ſelf upon the whole world, and burn all the beauty, vertue, or glory thereof to duſt, or powder, as beforeſaid.

6 I write not againſt the truths of the Scriptures, but by inſpiration from the Holy Spirit, I bear record to the minde of God in them, in oppoſition of all pretended ſpiritual lights under heaven:

7 Wherefore as an eternal witneſs againſt all ſorts of men that wreſt the Scriptures to their own hurt, give me leave to recite that threefold teſtimony of *Peter*, as a ſeal to this glorious truth, that ſhall burn like fire and brimſtone in them that deſpiſe it: the words are theſe. *But the heavens and earth which are now, are kept by the ſame word in ſtore, and reſerved unto fire againſt the day of condemnation, and of the deſtruction of ungodly men, but the day of the Lord will come as a thief in the night, in the which the heavens ſhall paſs away with a noiſe, and the Elements ſhall melt with heat, and the earth with the works that are therein, ſhall be burnt up, looking for and haſting unto the coming of that day of God, by the which the heavens being on fire, ſhall be diſſolved, and the Elements ſhall melt with heat; a threefold cord is not eaſily broken.*

8 If any Hypocrite ſhall go about by his Serpentine Sophiſtry, to tell you that are ſpiritually weak, thoſe ſayings of *Peter* had relation to the burning up of the carnal heavens and earth in men,

through

through the glorious appearing of the eternal ſpirit, you may with eaſe confute thoſe notional cheats, if you look back upon the ground of *Peters* ſayings: the words are theſe, *knowing this firſt that there ſhall come in the laſt days ſcoffers, walking after their own luſts, and ſaying, where is the promiſe of his coming, for ſince the fathers fell aſleep, all things continue as they were from the beginning of the creation, for this they willingly are ignorant of, that by the Word of God the heavens were of old, and the earth ſtanding out of the water, and in the water, whereby the world then was overflowed with water, periſhed.*

9 Thus you that have never ſo little truth of the true Jeſus in you, may clearly ſee, that the Apoſtle *Peter* in this threefold language, had not the leaſt thought in him concerning heavens and earth being burnt up within men, but the burning up of the heavens and earth, and the beauty, vertue, or glory thereof without man, which were the fruits of mans handy-works; why? becauſe you ſee the Apoſtle grounds his matter upon the drowning of an outward earthly world.

10 Moreover, you may alſo know, that it was a burning up of a viſible heaven and earth, and the glory thereof meant by *Peter*, why? becauſe the Apoſtle tells you, *that there ſhall come in the laſt days ſcoffers, walking after their own luſts, and ſaying, where is the promiſe of his coming?*

11 Furthermore, if it had been an inviſible burning up the fleſhly heavens in men onely, what luſtful man in the world would have ſcoffed at ſuch a doctrine, which did encourage him in his luſts, rather then diſcourage him in the leaſt?

12 If you ask me the reaſon, my ground is this, becauſe by luſtful Serpents like himſelf, he was perſwaded that Chriſt will burn up mens luſts, and ſave all their ſouls at the laſt, and who can finde fault with ſuch a burning doctrine? or wha bloody-minded man, or woman in the world, would not embrace a meſſenger of ſuch tidings as this is?

13 Again, you may know I have written the truth by this token, why? becauſe men that are guilty of almoſt all maner of luſts, can go into Lumber ſtreet to hear men ſpeak much concerning the glorious incoming of a ſpiritual Chriſt, to burn up all their fleſhly or heavenly conceitedneſs, that they may ſee nothing in them but God onely triumphing on his Throne, I ſay theſe or ſuch like expreſſions the moſt filthieſt of men can hear with delight;

14 More-

14 Moreover, if you that ſpeak in Lumber-ſtreet, or elſe where ſhould once attain to the foundation of all ſpiritual ſpeaking, and ſhould be able knowingly to tell men of the ſudden appearing of the Son of Man in Glory with his Angels, to burn this viſible world to aſhes, and to cauſe the ſpirits and bodies of men that glory in filthineſs to burn as fire and brimſtone together to eternity in utter darkneſs; I am confident very few filthy perſons would be able to hear you ſpeak twice together, and then you would ſoon have a thin Congregation, and be as much affected as men are with us, for what we ſpeak in the name of the Lord.

15 What is the ground think you of ſo many dreadful fires this year in this City, and other parts, above the memory of man? I know with Aſtrologian Sophiſters you may impute it to Planets plot, or peoples want of care; but of the contrary I believe you Serpent ſign-mongers will finde theſe fires came not meerly by natural cauſes, but by a divine power as a forerunner of the eternal burning this world, and all the natural glory therein to duſt, powder, or dry ſand, as aforeſaid.

16 Moreover, you know it is written, *Bleſſed and holy is he that hath part in the firſt reſurrection, for on ſuch the ſecond death hath no power;*

17 Alſo it is written, *But our converſation is in heaven, from whence alſo we look for the Savior, even the Lord Jeſus Chriſt, who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able, even to ſubdue all things to himſelf.*

18 Further it is written, *When Chriſt, which is our life, ſhall appear, then ſhall ye alſo appear with him in glory.*

19 My beloved friends, who are poſſeſſed with a pure light, language and life, I am undoubtably perſwaded in my ſoul, that for a little ſeaſon I have both taſted and ſeen within my ſpirit, a greater meaſure of the eternal glory and ſhame to come, then any creature now living in this world;

20 Yet for all this and the continual ſupply which I receive from that fountain of glories, I know that the moſt eminent appearances in theſe bodies of clay, are but meer ſhadows in compariſon of that glory and ſhame, which many men ſhall poſſeſs *when the Son of Man ſhall appear in his glory with his mighty Angels.*

21 If a man lie under the power of any luſt, how can that man be

be thought to have his part in the first resurrection, because he that hath part in this first resurrection, is both blessed and holy?

22 Moreover, doth not a first resurrection include a second resurrection, how then can that man be thought to have part in this first resurrection, which vainly boasts that he is possessed with the second resurrection of glory with a Christ already?

23 Furthermore, you see that the Apostle never boasted that he was glorified with Christ already, neither did he expect any glory, but rather continual shame until Christ did personally appear to change his vile body into the likeness of his glorious body. Again, you know it is written, *if we suffer with him, then shall we also reign with him.*

24 Moreover, did Christ reign on the Throne of his Glory with his Angels, *Moses*, and *Elias*, till he had suffered under a thorny Crown of unutterable cruelties unto death it self, and was risen from the dead?

25 And art thou so bewicht as to think scorn to drink of thy Lord and Masters cup, but *Lucifer*-like to exalt thy self above thy Creator, by conceiting thy self in a throne of glory with Christ already?

26 Moreover, be thou never so seemingly holy, or charitable, or a great sufferer, in reference to thy inward God or Christ, yet if thou art left to the pride of thine own spirit, to despise the spirit of the Son of man glorified in the highest heavens, thou and all that is within thee, will eternally perish.

27 So much doth the man Jesus in glory heed thee, and all of thy blasphemous lofty spirit: *He that denies me before men, him will I deny before my Father which is in heaven, and his holy Angels.*

CHAP. XLVIII.

1 *Of the first Resurrection*, 2 *and what it is by several Questions and Answers.*

IN the next place give me leave to write a little of the new birth, or first resurrection from a glorified Christ.

2 What is this first resurrection, that who ever hath part in it is blessed and holy, and the second death hath no power? Truly it is the enjoyment of a divine light in the understanding which a man hath received by inspiration from the spirit of a personal Christ on a throne of glory in the third Heavens.

3 How

3 How shall a man truly know whether he hath this light in him or no, or when he received it? He that hath this light of Christ in him, his very thoughts, desires, and affections, are by the power of it wholly bent upon all spiritual and natural purity whatsoever.

4 So that the Scriptures imputes Justice, Righteousness, Holiness, or Perfection unto that man onely which hath this light in him, because he is principally guided by a light which he hath received from the glorious God of all divine perfections without him.

5 Moreover, this light of Christ sometimes is known by a glorious voice to the hearing of the ear, through which a man is so full of inward joy, glory, or majesty in himself, that he knows not for that present whether he be in the condition of a God, or a man; this I certainly know, yet I believe few of the Saints themselves have tasted of this condition.

6 Furthermore, this light of Christ conveys it self so secretly into the understandings of most of his redeemed ones, by a low voice of his most Holy Spirit, that oftentimes they know not the time thereof; onely after this light of life hath once appeared, the soul is so delighted with it, that it thinks it can never have too much of it, or hardly enough of it; therefore like a woman in travail, it is full of hungring or thirsting after the knowledge of that Fountain of Glories from whence its light and joy proceeded.

7 Again, he that hath this light of Christ in him, is not onely full of longings after more of it, but his soul is also full of that new song of praise, honor, power and glory unto the infinite unknown God, until he doth in some measure truly know him.

8 Moreover, he that hath this new and true light, is not rash in judging divine things he knows not, but by vertue of that light of life, he is preserved with a meek and patient spirit to wait the Lords leisure for manifesting the truth thereof.

9 Furthermore, he that hath received this white Stone, or new Name of Christ to the purpose, sees all the speakings or writings of non-commissionated men but meer literal or notional emptiness, in comparison of that joy or glory that he possesseth from the invisible motions of the divine Majesty himself.

10 Again, by vertue of this light he is made able to discern whether mens speakings or writings proceed from a literal, notional, or spiritual Christ, or no.

11 Moreover, he that hath this light of Christ thus grounded in him,

him, doth not lie doting upon mens invisible God, Christ, Spirit, Light, Life, Love, Joy, Beauty, Vertue, Power, or Glory, of meer words onely; but nothing will satisfie his new-born hungry spirit but a divine embracing of a personal God of spiritual substance, yea too transcendently glorious for men or Angels to be capable of the in-dwelling of his eternal Spirit, but of the in-shining vertues or motions onely.

12 So much at present concerning the first resurrection or new birth, from a personal substantial God or Christ on the Throne of Eternity in the high heavens, in opposition of a supposed new birth from a notional inward Christ, or literal outward Christ onely.

CHAP. XLIX.

1 *Concerning Gods becoming a childe.* 2 *None lives, and moves, and have their beings in God, but the Seed of Faith.* 3 *No creature capable to be essentially one with God.*

AGain it is written, *In him we live, and move, and have our being*: Also it is written, *Blessed are the dead which die in the Lord.* What did the Apostle mean by living in the Lord, and dying in the Lord? Or how can a man be said to live in the Lord, and to die in the Lord also?

2 My spiritual friends, though all men have their life or being, in the Creator or in this power by vertue of creation, yet none but the elect do spiritually live, move, or have any being in him: and that is by vertue of redemption onely, and that was the occasion of the Prophets saying, *for unto us a childe is born, unto us a son is given*: now you know that the Prophet spoke them words, long after the birth of that glorious babe, and yet you see that all his joy or glory, in reference to a life to come, was fixed onely in the person of that Childe.

3 Thus the Prophet, by vertue of the true Jesus in him, did spiritually live, and move, and had his being in the Lord of Hosts, in a full assurance that God the everlasting Father and Creator of both worlds, and all in them, would become a little childe for the Redemption of his elect from eternal death, by pouring forth of his most precious life: it is written, *who hath believed our report, or unto whom is the arm of the Lord revealed?*

4 Thus you may see, that those men which wanted the light of life in them, to receive that prophetical report, concerning the God of Glory's coming by the out-stretched arm of his eternal Spirit in a body of flesh, to redeem the elect world to himself, were utterly ig-

norant of the Prophets ſpiritually living, moving, or being in the Lord.

5 So likewiſe this was the Apoſtle *Pauls* meaning alſo, when he ſaid *for in him we live, and move, and have our being*, according to that ſaying of his, *for the life which I now live, is by the faith of the Son of God, which gave himſelf for me*: Alſo you know it is written to this effect, *that ſome men did live without God in the world*; ſo that you may underſtand that reprobate men are accounted by the ſpirit of the Scriptures to live and to die in the devil, and to riſe again very devils in ſouls and bodies to all eternity.

6 The choſen of God are guided by the true light or love of Chriſt by vertue of that light, they are accounted to live and to die in the Lord, and to riſe again in the Lord both ſoul and body, becauſe of their God-like condition, even to all eternity.

7 Thus you that are filled with the light of the true Jeſus may clearly ſee, though a natural man by vertue of creation may be ſaid to live in, or by the power of the Lord, yet upon a ſpiritual account in reference to Redemption, he may be an abſolute devil in himſelf, and ſo wholly live in the dark power.

8 Moreover, though it is ſaid *that the Saints live and die in the Lord*, yet I would not have you think that the ſpirits of the Saints and the ſpirit of the Lord are ſo united, that they are but one eſſential life or ſpirit; no, that was none of the Apoſtles intent in thoſe words: but as beforeſaid, his meaning was, that thoſe men which were poſſeſſed with the true light of life eternal, by a continual intercourſe with the God of Glory from whence that light proceeded, they were vertually united unto the eternal Spirit.

9 Though the choſen of God are vertually united to the eternal ſpirit of a glorified Chriſt, yet how can it be ſaid they die in the Lord? or what is meant by their dying in the Lord? Truly moſt of the elect of God themſelves are dark in this thing, it is a ſealed book unto them, the Lord alone muſt open it.

10 My beloved brethren, as there is two lives of the elect in the Lord, a life of grace, and a life of glory, proceeding from one and the ſame ſpirit, onely differing much in degree; ſo likewiſe you may know there may be ſaid to be two deaths or dyings of the Saints in the Lord alſo.

11 Moreover, you know by vertue of the light of Chriſt in the new born of God, they become dead to all their former inward filthineſs of fleſh and ſpirit, as namely, they are dead to covetouſneſs,

envy,

envy, pride, luſt, yea and all exceſs of vain-glorious delights among men that periſh: ſo likewiſe they are dead to all their formal righteouſneſs, or hypocritical holineſs, to be ſeen of men.

12 Moreover, they are dead to all carnal Chriſts in men whatſoever, whether they be literal, natural, or notional Chriſts of empty words onely, ariſing onely from that blinde-born devil of mans imaginary reaſons;

13 Furthermore, there is ſuch a ſelf-denying ſpirit in all experimental true born Chriſtians from the high heavens, that they abhor to put confidence in any God, Chriſt, Light, or Life, to give glory unto any thing that is in ſinful man or angels in the leaſt;

14 Becauſe they certainly know that there is not one motion or thought of any ſpiritual light or truth in man or angel, but what he received from an infinite glorious Majeſty, whoſe perſonal preſence is in a world where never any actual rebellions was committed againſt his Holy Spirit.

15 Thus in a ſmall meaſure, through divine aſſiſtance, I have ſhewed you what is the firſt dying in the Lord, in reference to the firſt reſurrection from carnal darkneſs, to the true light of life in Chriſt Jeſus, God-man bleſſed for ever and ever, Amen. Now give me leave to write a little of the ſecond and laſt dying in the Lord, becauſe of the eternal perſonal glory that will immediately follow it.

CHAP. L.

1 *Of the ſecond and laſt dying in the Lord,* 2 *what it is.* 3 *Eternal life is hid in the perſon of God onely.*

I Know the general cheat of the Prieſts concerning this ſecret, for hey tell the ignorant people, that the body onely dies, and the ſoul aſcends to a place of bleſſedneſs, or deſcends to a place of curſedneſs until the day of Judgement, and they ſay then the ſoul aſſumes the body again, and ſo receives the ſentence of eternal life and death, and ſo enters into heaven to the Lord, or hell with the devil and his angels, which they ſay are bodileſs ſpirits.

2 If the blinde lead the blinde, how can they ſcape falling into a ditch? this opinion of theirs is like unto moſt of their matters, but I'le paſs them by, and come to the thing in hand.

3 You that are ſpiritual may know, that to die in the Lord, is when a mans ſpirit dies in a full aſſurance of the reſurrection of his ſpirit and body again out of the duſt of the earth, by the ſpiritual power of the Lord Jeſus Chriſt at the laſt day.

4 Furthermore, he that dies in the Lord, though all thats in him turns to duſt for a moment, yet before he entred into the ſilent ſleep of death, he knew who would raiſe him to life and glory again at the end of the time.

5 You know it is written, *When Chriſt which is our life ſhall appear, then ſhall ye alſo appear with him in glory*; now you may know that the Apoſtle meant a perſonal glory that was eternal with Chriſt in his perſonal preſence, and not a particular ſpiritual glory in the elect, which was hid, and in ſtead of love occaſioned a general hatred and perſecution of men, as a deluſion unto them, and the like.

6 Moreover, you know though the Apoſtle *Paul* was raviſht with more glorious incomes of the love of Chriſt, then the reſt of his brethren, yet he had many ſorrowful afflictions mixed with thoſe heavenly raptures:

7 Therefore you may know if you are an heir of glory, that this appearing of Chriſt in glory to his ſuffering innocent people, was meant ſuch a like glory as he now poſſeſſeth himſelf in a Throne of eternity, where is neither hunger, nor thirſt, nor affliction of ſickneſs, nor death, nor need of any Sun, Moon, or Stars, or any kinde of natural comforts for everlaſting.

8 Furthermore, though a man be full of the glorious incomes of the eternal ſpirit, yet you may know that his life is hid in that fountain of ſpiritual enjoyments in the new heavens and earth above this whole globe, why? becauſe if a mans life, or glory, were hid in that light within them, then he would not onely be full of unmoveable conſolations, but he would alſo increaſe in himſelf with ſuch Godlike wiſdom, power, and glory, that no envious man would be able to behold his face and live.

9 Though the light of Chriſt in his new born ones, occaſion much joy and peace of conſcience and power, to ſuffer perſecution for his names ſake; yet you may know, that the glory of that light might well be ſaid to be hid with God in Chriſt, becauſe the quickning power of his ſpiritual light in men or Angels, remains onely in his own perſon, which is the fountain or ſea of all heavenly glories, as aforeſaid; *Without me, ſaid Chriſt, ye can do nothing, ye are not ſufficient to think a good thought.*

10 You may know, that it is the glory of Chriſts glory, which compels him to keep the prerogative power of all his light, or life, in elect men and Angels to himſelf, that they may have no confidence in the ſtrength of that light which is within them, but that

they may caſt down the crowns of their ſpiritual confidences at the divine feet of his heavenly Majeſty, as the onely Author, Protector, and finiſher of their eternal bleſſedneſs.

11 So likewiſe it is with the elect alſo when they die in the Lord, for though the light of Chriſt was given them as a ſeal of his eternal love, that they might glory onely in the Lamb, and be enabled to wear his Crown of thorns to their lives end, as a preparative unto glorious Crowns at his appearing; yet I would have you for whom theſe thorns and Crowns are prepared, to underſtand, becauſe the life of all light, or glory you poſſeſs, are hid in the divine breaſt, or book of life with Chriſt in God;

12 Therefore when your ſoul comes to die, all your ſpiritual motions muſt enter into death alſo, until time be no more; becauſe the power, wiſdom, and glory of Chriſt, will be ſeen in this thing above all his former works.

13 Again, he being the onely light and life of men, will not this be a Crown of glory to his infinite power? ſeeing the ſpirits of mankinde are mixt together in the ſea and earth in a marvelous manner, yet by a word ſpeaking he ſhall call his elect by name, as he did *Lazarus*, and they ſhall hear his voice, and come forth of their graves as one man, with diſtinct perſons all glorious, yet very fleſh and bone, and with thoſe elect then living, whoſe bodies ſhall be tranſmuted into glory alſo, aſcend as ſwift as thought to meet their God in the air, and ſit in Thrones of Judgement with him over all the Angels of darkneſs, remaining in this deſtroyed world for everlaſting.

14 Moreover, if that error of mens bodies dying onely, and not their ſouls, could poſſible be true, then no man could die, or be put to death at all; becauſe the life of mans body is his ſpirit, and but one ſpirit onely, though there is a double motion in it of contrary natures and effects by the ſecret decree of the Lord, for the manifeſtation of his eternal wiſedom, power, and glory, over the elect and Reprobate.

15 Thus you that are ſpiritual may ſee, what is meant by the Saints living and dying in the Lord, and concerning the place of refuge where their lives are hid both in life and in death, is not this truth anſwerable to thoſe ſayings of Chriſt himſelf in *John? The words that I ſpeak unto you are ſpirit and life, I am the reſurrection and the life, he that believeth in me, though he were dead, yet ſhall he live; and he that ſate upon the throne, ſaid behold, I make all things new*, Re-

velation

velation the 20. *and I will raiſe him up at the laſt day.* Again, *Jeſus ſaid unto her, ſaid I not unto thee, that if thou didſt believe thou ſhouldſt ſee the glory of God?* you know this was ſpoken by Chriſt, that God of all power, wiſdom, and glory, at his raiſing *Lazarus* from death to life.

16 Therefore you may know alſo, that the greateſt glory of all will redound to his infinite Majeſty, he ſhall ſhortly come in his glory with his mighty Angels, to call forth the living dead, to glorious bleſſedneſs, in the great white Throne, with himſelf, *Moſes*, *Elias*, and his Angels; and to call forth the dead, living, into ſhameful curſedneſs of ſouls and bodies in utter darkneſs, burning together to eternity on this earth, where they poſſeſſed all their former glory, and acted their unrighteouſneſs againſt Chriſt and his redeemed ones, then will this Scripture be fulfilled: *and they ſhall hear a great voice from heaven, ſaying unto them, come up hither, and they ſhall aſcend up to heaven in a cloud, and their enemies ſhall ſee them*, and theſe Scriptures.

CHAP. LI.

1 *Eternal damnation is a living death, and a dying life.* 2 *Three Books will be opened at the laſt judgement.* 3 *Signifying the three Commiſſions of the Law, the Goſpel, and the Spirit.* 4 *The Heathens are judged by the Law of their conſciences, having not had the Scriptures.* 5 *The Prophets heavenly concluſion.*

AGain, *But fire came down from God out of heaven and devoured them.* Moreover, *and the Devil that deceived them was caſt into a lake of fire and brimſtone, where that beaſt and falſe Prophet is, and ſhall be tormented even day and night for evermore: and I ſaw the dead both great and ſmall ſtand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged of thoſe things which were written in the books, according to their works, and death and hell were caſt into the lake of fire, this is the ſecond death, theſe both were alive caſt into a lake of fire burning with brimſtone, and whoſoever was not found written in the book of life, was caſt into the lake of fire:* My brethren in the ſpirit and in the fleſh alſo which are ſober, you ſee when Chriſt cometh in his glory with his Angels, the Books muſt be opened which are three in number, the Book of the adminiſtration of the Law muſt be opened in the conſciences of them that were under the Law, and made a profeſſion of obedience unto it, but hated to perform it, and they will

have work enough with that fiery Law, and all their former filthineſs of fleſh and ſpirit, to ſit in judgement on thoſe burning brimſtone ſouls, and bodies of fleſh and bone to all eternity.

2 The ſecond Book of the adminiſtration of the Goſpel will be opened alſo in the conſciences of thoſe that made a profeſſion thereof, and hated obedience to it, and that literal fiery Judge, and their former unrighteouſneſs, will neither want work to ſit in judgement on thoſe fleſhly bodies of burning brimſtone, even world without end.

3 Moreover the third Book of the adminiſtration of the eternal Spirit, which is the book of life, ſhall be opened alſo in the conſciences of all pretended lights in theſe laſt days, and thoſe whoſe names were not found written in that book of life, as Commiſſionated Meſſengers of the eternal Spirit to bear witneſs unto a perſonal Jeſus in the high heavens, but publiſhed a lying Jeſus in the lower heavens of their carnal ſpirits onely, that pretended God or Chriſt with all their lies ſpoken in the name of the Lord, and blaſphemy againſt his Majeſties perſons, ſhall burn more fiery hot then any other opinion among men, even to all eternity, as aforeſaid: all is not ſpiritual gold that gliſters.

4 Again, give me leave to ſpeak of one ſort more, whoſe natural conſcience muſt be opened alſo:

5 This ſort of men are thoſe called Heathens, which never had the books of the Scriptures among them; I ſay from the true God, that theſe men, and all the naturaliſts in the world, according to their rebellions againſt their rational Judge, unto which they acknowledged all obedience of righteouſneſs between man and man was due; this God of their own reaſon onely, with all their rebellions againſt it, ſhall be that dreadful Judge ſitting in their fleſhly conſciences with an eccho of everlaſting torments in utter darkneſs.

6 Thus in ſome meaſure I have been made to declare unto my ſpiritual, yea and fleſhly brethren, alſo the ſudden, glorious, and dreadful appearing of the moſt high and mighty God-man, ſitting on the Throne of his Glory with his elect Angels, to judge both the quick and dead, according to his own ſayings in Holy Writ.

7 And now as a concluſion unto this Epiſtle, I ſhall ſpeak a few words to all that may peruſe it, in the name and power of our Lord Jeſus, by whoſe moſt bleſſed ſpirit I was inſpiringly moved to write it.

8 My beloved Brethren, that hath the leaſt hopes in you of a

glory to come, I confeſs through unuſualneſs of ſuch a language, many ſayings in this book may ſeem to your reaſon very abſurd at the firſt;

9 But if the light of life eternal qualifie you with a meek and patient ſpirit, they may be as plain and eaſie to your underſtanding at the laſt, as the Lord hath made them to me, his poor deſpiſed meſſenger.

10 I know if I were an Univerſity man, poſſeſſing periſhing wealth or honor among Princes, your rational ſpirits would be as ſubject to erre on the right hand, as now they are on the left.

11 O forget not that the wiſdom of God ſeeth it moſt advantagious for his glory, to chooſe baſe and deſpiſed things to confound the honorable and eloquent things of this vain glorious world!

12 Again, if ſome men ſhould ſay unto me, that I have written many ſayings without book, concerning the creation of Angels, and ſuch like, I would fain know of them, whether *Moſes* had any books by him when he wrote of the creation of this world, and the things therein.

13 Though the holy Prophets, Chriſt and the Apoſtles, alluded ſometimes to the former Prophetical writings to convince gain-ſayers, yet you know they ſpake by inſpiration of the eternal ſpirit onely; according to that ſaying in holy Writ, *All Scriptures was given by inſpiration, and holy men of old ſpake as they were moved by the Holy Ghoſt.*

14 Moreover, if you ſhould ask me how ſhall you know whether I write by true inſpiration or no? as to that if you had the ſpirit of the Scriptures no man could deceive you.

15 Furthermore, unleſs you have a light in you that can clearly convince me of error in my Epiſtle, in queſtioning the truth of my writings, you alſo queſtion the truth of Holy Writ.

16 If I ſhould write nothing but what is exactly ſet down in the Scriptures, I ſhould then write nothing at all, becauſe they are other mens works, and you have them already; beſides many eloquent men to play upon the harp of thoſe records very harmoniouſly unto your carnal ears, which godlineſs of theirs, is very gainful unto many of them, as you well know.

17 If I ſhould write nothing but what is recorded in Holy Writ, there would be no need of any other witneſs to prove me a lyar but my book onely, and ſo I ſhould be bound together in a bundle of literal tares, and burnt with unquenchable fire, at the appearing of the Son of Man in his glory with his mighty Angels, becauſe I have declared my ſelf ſent forth by voice from the Lord of Glory himſelf, to demonſtrate ſome ſecrets to his choſen ones, that hath not been revealed ſince the world began.

18 And now I deſire no other witneſs to bear record in the conſciences of men to this Epiſtle, whether it be truth or no, but the everliving Jehovah, or eternal ſpiritual Jeſus himſelf, with all his holy Angels. Even ſo come Lord Jeſus come quickly, Amen, Amen.

John Reeve and *Lodowick Muggleton*, the two laſt immediate Commiſſionated Witneſſes, or Prophets, by the eternal Spirit of the man Jeſus, glorified in the Throne of Eternity, which is far above all Gods, Heavens, Angels and Men.

FINIS.